



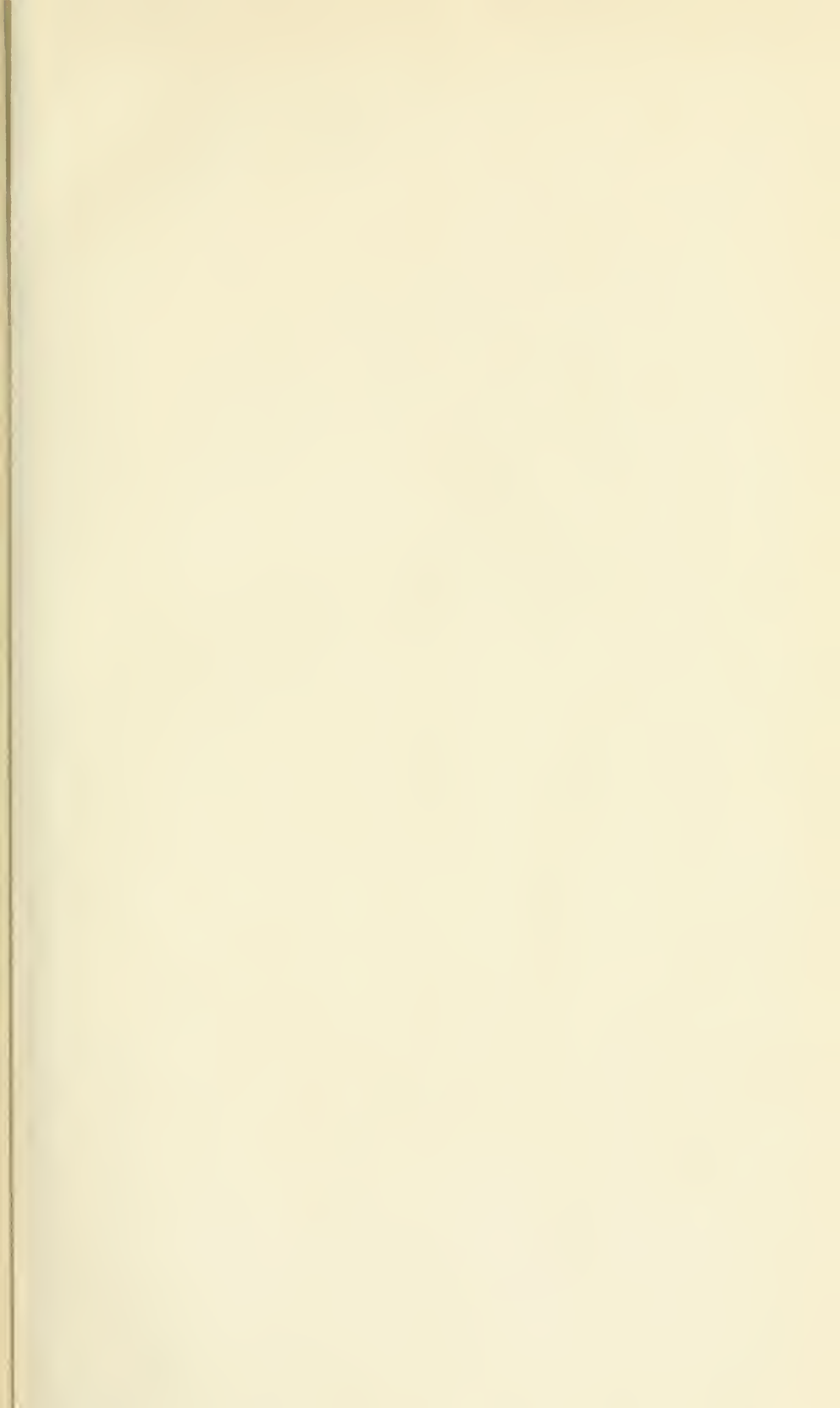


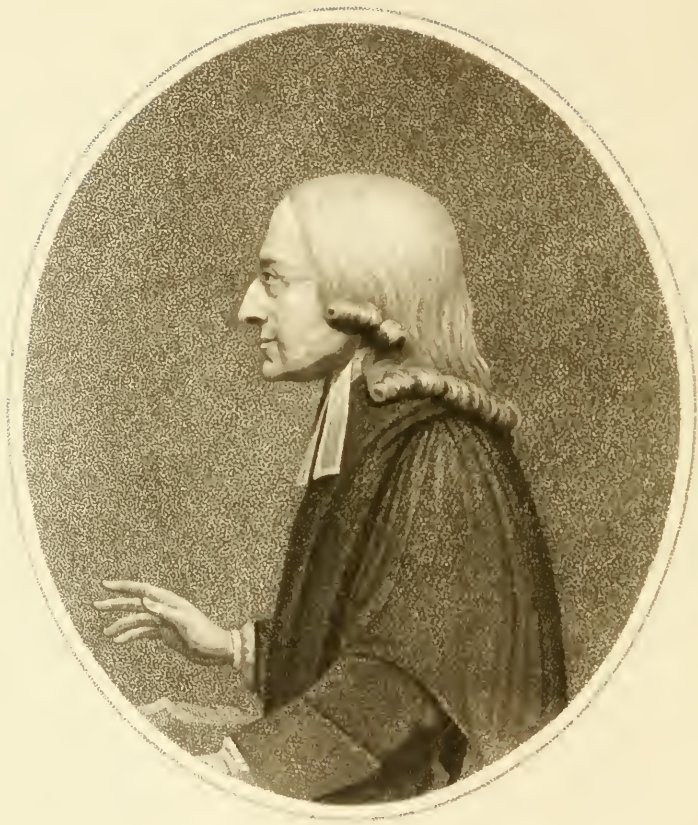
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THE JOURNAL OF  
THE REV. JOHN WESLEY, A.M.







*John. Wesley*  
*Engraved by William Ridley*  
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*Henry Edridge, R. A*



# THE JOURNAL

OF THE REV.

## JOHN WESLEY, A.M.

SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD

ENLARGED FROM ORIGINAL MSS., WITH NOTES  
FROM UNPUBLISHED DIARIES, ANNOTA-  
TIONS, MAPS, AND ILLUSTRATIONS

EDITED BY

NEHEMIAH CURNOCK

ASSISTED BY EXPERTS

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PART THE TWENTY-FIRST

*(Continued)*



# THE JOURNAL

*From August 18, 1789, to October 24, 1790*

AND

## THE DIARY

*Continued to February 23, 1791*

1789. AUG. 18, *Tues.*—In the afternoon, as we could not pass by the common road,<sup>1</sup> we procured leave to drive round by some fields, and got to Falmouth in good time. The last time I was here, above forty years ago,<sup>2</sup> I was taken prisoner by an immense mob, gaping and roaring like lions. But how is the tide turned! High and low now lined the street, from one end of the town to the other, out of stark love and kindness, gaping and staring as if the King were going by. In the evening I preached on the smooth top of the hill,<sup>3</sup> at a small distance from the sea, to the largest congregation I have ever seen in Cornwall, except in or near Redruth.<sup>4</sup> And such a time I have not known before since I returned from Ireland. God moved wonderfully on the hearts of the people, who all seem to know the day of their visitation.

*Wed. 19.*—I preached at noon in the High Street in

*Wednesday 19*

5 Prayed, writ narrative; 8 tea, walk! 10.15 chaise, visited; 11.15 Penryn, Job. xxi. 22! 1 dinner, prayer; 2.15 chaise; 4 Helston, within to many, prayed, tea; 5.15 Eccl. vi. 12! within, writ narrative; 8 supper, within; 9 prayer; 9.30.

<sup>1</sup> See *W.H.S.* vol. iv. p. 195. The new turnpike road was then in process of construction.

<sup>2</sup> He seems to have forgotten he was here in Sept. 1755 and Aug. 1770. In

the latter reference he speaks of the mob of the first visit 'five-and-twenty years ago.'

<sup>3</sup> Pike's Hill.

<sup>4</sup> That is, at Gwennap.

Helston,<sup>1</sup> to the largest and most serious congregation which I ever remember to have seen there.

*Thur. 20.*—I went on to St. Just, and preached in the evening to a lovely congregation, many of whom have not left their first love.

*Fri. 21.*—About eleven I preached at Newlyn, and in the evening at Penzance; at both places I was obliged to preach abroad.

*Sat. 22.*—I crossed over to Redruth, and at six preached to a huge multitude, as usual, from the steps of the market-house. The word seemed to sink deep into every heart. I know not that ever I spent such a week in Cornwall before.

*Sun. 23.*<sup>2</sup>—I preached there again in the morning, and in

*Thursday 20*

- 4.45 Prayed, writ narrative; 7.30 tea, conversed; 8.30 Penzance, at brother Cam[e]r's,<sup>3</sup> conversed; 1.45 chaise, St. Just, dinner, conversed, prayer; 2 on business; writ narrative; 4 walk; 5 tea, conversed, prayed; 6 Eph. v. 8; 7.30 society; 8 supper, conversed, prayer; 9.30.

*Friday 21*

- 4 Prayed, writ letter; 6.30 read Fo[r]ster, chaise; 11 Newlyn, together, Hos. iv. 14, chaise, Penzance, writ narrative; 1.30 dinner, conversed, Fo[r]ster; 4.15 visited; 5 tea, conversed; 6 Rom. i. 16, society, prayed; 7.45 supper, conversed, prayer; 9.15.

*Saturday 22*

- 5 Prayed, letter; 7 Heb. iv. 3, tea; 8.30 chaise; 12 Redr[uth], at brother Harp[er's], letters; 1.15 dinner; 2.30 letters; 4 prayed, tea, conversed; 5 prayed; 6 Gal. v. 5, meditated, within; 7.45 supper, conversed, prayer, on business; 9.30.

*Sunday 23*

- 4 Dress, sleep; 5.45 writ narrative; 7.30 tea, conversed, writ narrative; 10.30 prayers, visited; 12.45 dinner, together; 1.30 Jos[eph] Br[adford], sleep; 3 prayed, tea, read; 5 2 Kings v. 14, society, within; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> He is said to have preached on a step at the entrance of the old Market-house, which was built in 1576, partly rebuilt in 1793, and taken down about 1840. It stood at the junction of the four principal streets of the town, and faced Coinage Hall Street, in which the present Wesleyan Methodist church stands. Mr. Richard Andrew, a retired draper, was Wesley's host at Helston. (*W.H.S.* vol. iv. p. 195.)

<sup>2</sup> He wrote from Redruth to the preachers, stating the Dewsbury House case, and entreating their interest on behalf of the new house then being built (*Works*, vol. xiii. p. 278).

<sup>3</sup> William Carne died in 1836, after a long and active life devoted to Cornish Methodism. For his memoir see *W.M. Mag.* 1836, p. 725; and, for the Carnes of Penzance, Telford's *Life of Dr. Rigg*, p. 41.

the evening at the amphitheatre, I suppose, for the last time ; for my voice cannot now command the still increasing multitude. It was supposed they were now more than five-and-twenty thousand. I think it scarce possible that all should hear.

*Mon. 24.*—Calling at Marazion, in my way to Penzance, where I had promised to preach once more, the house was filled in a few minutes, so that I could not refrain from preaching a short sermon ; and God was there of a truth. We had a rainy afternoon ; so I was obliged to preach in the new preaching-house, considerably the largest, and, in many respects, far the best, in Cornwall.

*Tues. 25.*—I went to St. Ives, and preached, as usual, on one side of the market-place. Wellnigh all the town attended, and with all possible seriousness. Surely forty years' labour has not been in vain here.

*Wed. 26.*—I returned to Redruth, and applied to the great congregation, 'God was in Christ, reconciling the world unto Himself.' I then met the society, and explained at large the rise and nature of Methodism ; and still aver, I have never read or heard of, either in ancient or modern history, any other Church which builds on so broad a foundation as the Methodists do ; which requires of its members no conformity either in opinions or modes of worship, but barely this one thing, to fear God, and work righteousness.

#### Monday 24

- 4 Prayed, letters ; 7 tea, conversed, prayer ; 8 chaise ; 10 Marazion, Num. xxiii. 10 ! 12 chaise ; 12.30 Penzance ; 1 dinner, conversed ; 2 writ narrative ; 4 prayed ; 5 tea, conversed ; 6 Isai. li. 6, society, supper, conversed, prayer ; 9.30.

#### Tuesday 25

- 5 Prayed, Mag. ; 7 Isai. lvii. 1, 2 ! christened, tea, conversed, prayer ; 9.30 [—] ; 11 St. Ives, read narrative ; 1 dinner, conversed ; 2 Mag. ; 4 prayed ; 5 tea, conversed ; 6 Isa. lix. 1, 2 ; 7 society, supper, conversed, prayer ; 9.30.

#### Wednesday 26

- 4.45 Prayed, Mag. ; 7 Rev. xiv. 13 ! tea, conversed, prayer ; 9 chaise, visited ; 12.30 Redruth, read narrative ; 1.15 dinner, conversed ; 3 read narrative ; 3.45 prayed, conversed ; 6 2 Cor. v. 19 ! society ! 8.15 supper, conversed, prayer ; 9.30.

*Thur.* 27.—We set out early, and reached Truro soon after five. I preached at six, to a house full of serious people, on 'Awake, thou that sleepest.' The congregation seemed to be awake. Thence we hasted forward to Port Isaac. I preached in the evening, in an open part of the town, to almost all the inhabitants of it. How changed since the time when he that invited me durst not take me in, for fear his house should be pulled down !<sup>1</sup>

*Fri.* 28.—I preached at nine in our new house at Camelford, thoroughly filled, though at a short warning ; and at six in the evening in the new house at Launceston,<sup>2</sup> still too small for the congregation, who seemed exceeding lively. So there is a fair prospect in Cornwall, from Launceston to the Land's End.

*Sat.* 29.<sup>3</sup>—Going through Tavistock, a poor man asked me to preach. I began in about a quarter of an hour, the preaching-house being filled directly ; but with so poor a congregation as I have not seen before for twice seven years. In the evening I

*Thursday 27*

- 3 Tea ; 4.30 chaise ; 5.30 Eph. v. 14, tea ; 7 chaise, St. Columbs ; 9.30 chaise ; 2.45 Port Isaac, read ; 1.15 dinner, conversed ; 2.30 letters ; 4.30 tea, conversed, prayed ; 6 Heb. x. 31, prayed ; 7.30 supper, conversed, prayer ; 9.15.

*Friday 28*

- 4 Prayed, Heb. ii. 1 ! tea, conversed, prayer ; 6.15 chaise ; 8.15 Camelford, tea ; 9 Eccle. x. 8 ! society ; 10 chaise ; 1 Launc[esto]n, dinner, letters ; 5 tea, prayed ; 6 Ezek. xxxvii., society, prayed ; 8 supper, conversed, prayer ; 9.30.

*Saturday 29*

- 3 Tea, within ; 3.45 chaise, Embrehiens ; 7 Tavistock, Rev. iii. 17 ! 8.15 chaise [cipher] 8 ; 11 the Dock, letters ; 1 dinner, conversed, letters ; 4.15 prayed, tea ; 6 2 Cor. v. 1, etc., supper, prayer, on business ; 9.30.

<sup>1</sup> See above, vol. iii. p. 308. During his later visits to St. Ives he was the guest of the Uren family in the house adjoining that of John Nance, his earliest host, for whom see above, vol. iii. p. 127, and vol. vii. p. 109.

<sup>2</sup> This was his last service in Cornwall. The new house at Camelford is said to

have been built on a plot of ground called 'Toms Hay,' behind the Back Street. (*W.H.S.* vol. iv. p. 196.)

<sup>3</sup> He wrote to a former leader and local preacher, whom, courageously confessing his fault, he forgave, and after a brief probation he promised fully to restore. (New ed. *Wesley Letters*.)



preached at Plymouth Dock, to a very different congregation, but equally serious.

*Sun.* 30.—Our service began at ten. The rain prevented the chapel being too much crowded. In the evening I preached at Plymouth, on the words in the First Lesson, ‘How long halt ye between two opinions?’ It was an awful season. Afterwards I spent a comfortable evening with a few of our serious brethren. The jars both here and at the Dock seem now to be over, and the contending parties are willing to live in peace.

*Mon.* 31.—We set out at three, in a lovely morning, and reached Exeter between twelve and one.<sup>1</sup> Here the scene was much changed. Many of the people were scattered, and the rest faint and dead enough. The preaching-house was swiftly running to ruin, the rain running through the roof into it again; and five or six tenants living in the house were noisy enough, having none to control them. We called earnestly upon God to arise, and maintain His own cause. He did so in the evening congregation (which was much larger than usual), while I strongly enforced the parable of the Sower; and the dread of God seemed to rest on the whole congregation.

SEPT. 1. *Tues.*—We went through a delightful country to Tiverton. In the evening, the Independent minister offering the use of his meeting-house, far larger than ours, I willingly

#### *Sunday 30*

5.30 Prayed, letters, tea; 9 letters; 11 Eph. iii. 14, etc., communion; 1.15 Ply[mouth], dinner, conversed; 3 sleep, prayed; 4.30 tea, prayed; 5.30 1 Kings xviii. 22! at brother Gidl[ey's], supper, conversed, prayer, 9.15.

#### *Monday 31*

2.30 Tea; 3 chaise; 12.30 Exon, writ narrative; 2 dinner, conversed, letter; 4 prayed, tea, conversed; 6 Mark iv. 3! within, supper, prayer; 9.30.

#### SEPT. 1, *Tuesday*

4.30 Prayed, letters, tea; 7 Rom. viii. 3, 4! 9.15 chaise; 1.45 at Mr. Gamblin's; 2 read; 2.30 dinner, conversed; 4 prayed, tea; 6 Mark iii. 35! within, supper, conversed, prayer; 9.30.

<sup>1</sup> In connexion with this visit, a reminiscence is preserved of Wesley's attempt to quiet a child named Theophilus Lessey —afterwards a successor of Wesley in

the Chair of the Conference. (*W.M. Mag.* 1865, p. 915; and for Methodism in Exeter, *ibid.* 1871, p. 229 ff.)

accepted his offer.<sup>1</sup> The congregation was far the largest I have seen in Tiverton for many years. I preached on Mark iii. 35 ; and it seemed all had ears to hear.

*Wed. 2.*—I preached at Halberton. I spoke here before in the open air ; but the rain prevented it now. So as many as could, conveniently, got into the house. When we set out, one of my horses was quite lame ; so that it was with great difficulty I could get to Taunton. In the evening we had such a congregation as, I suppose, was never in that house before. Surely the ancient work will some time revive, and the prayers of that blessed man, Joseph Alleine, be answered.<sup>2</sup>

*Thur. 3.*—Being obliged to take post-horses at Taunton, we went on to Castle Cary. Here we found a little company of

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*Wednesday 2*

- 4 Prayed, writ Journal ; 7.15 chaise, tea, conversed ; 8 Jo[hn] vii. 37 ! 9 chaise, visited ; 1.30 Taunton, dinner, conversed ; 3 Mag., prayed, tea ; 6.30 2 Cor. viii. 9 ! 8 visited, supper, conversed, prayer ; 9.30

*Thursday 3*

- 4 Prayed, tea ; 5 chaise ; 6 tea, prayer, chaise ; 11.30 Castle Cary, Journal, on business ; 1.30 dinner ; 2.30 Journal, within, prayed ; 5 tea, conversed ; 6 Matt. vii. 24 ! communion ; 8 supper, conversed ; 9 prayer ; 9.30.

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<sup>1</sup> John Tollett, pastor (1765-1815). Steps meeting-house. The house was enlarged and then rebuilt. It is situated at the south-west end of Peter's Street, near the steps leading to Exe Bridge. It accommodates about five hundred people. (Durnsford's *History and Memorials of Tiverton*.) The Methodists had a room in 1790, behind the houses on the east side of Peter's Street, well contrived out of some poor dwellings. It was first opened for these purposes in 1752.

<sup>2</sup> Wesley's thoughts are recalled to the ministry of 'that blessed man' at the church of St. Mary Magdalene. In the 'Account of the Ejected Ministers' (vol. ii. p. 577) it is stated that 70,000 copies of the *Call or Alarm to the Unconverted* had been sold. Wesley was quick to seize on these writings for the use of his people, and in vol. xxiv. of his 'Christian Library' (1753) published extracts from

it. In 1782 he issued a skilfully prepared abridgement, which he sent out broadcast, printing on the title-page : 'This book is not to be sold, but given away.' Of the exquisite *Christian Letters*, written chiefly from Ilchester jail, three editions were issued by Wesley in his lifetime, which, comparing them with Rutherford's *Letters*, he did not scruple to prefer, because 'in love Mr. Alleine has the pre-eminence.' Methodists of a later generation know Alleine best by his *Directions for Believers Covenanting with God*. This is sometimes attributed to Richard Alleine, his kinsman, whose daughter he had married, through the original sheets of his *Vindiciae Pietatis* having been bound up with papers of our author. See Rev. John J. Ingram's article in *W.M. Mag.* 1893, pp. 928-33, and Green's *Wesley Bibliog.* Nos. 165, 241, and 362.

lively Christians. We found such another, *Friday* the 4th, at Ditchat; but the rain drove us into the house, where as many as could squeeze in seemed to be much affected. In the evening I preached at Shepton [Mallet], where the flame, kindled some time since, is not yet extinguished. The next day we went on to Bristol.

*Sun. 6.*—I read prayers and preached, and administered the sacrament to many hundred communicants. I preached in the evening as usual, and spent a little more time with the society than I commonly do; but it was more than I could well do. Yet in four-and-twenty hours I was as well as usual. The fair brought abundance of strangers to the preaching on *Monday, Tuesday, and Wednesday.*

*Friday 4*

- 4 Prayed, writ Dewsbury; 8 sermon; 11 prayed, chaise; 12 Ditchat, Jo. i. 47! within; 1.15 dinner, conversed; 2.30 sleep, read, prayer; 4 chaise; 5 Shepton, tea, Mark xii. 32; 7.30 prayed, supper, conversed, prayer; 9.30.

*Saturday 5*

- 4 Prayed, tea, within, prayer; 7 chaise; 11.45 Bristol, on business, letters; 2.30 dinner, together, prayer; 4 letters; 5 prayer, tea, letters; 7.30 Pen[ry]; 8 at brother Bulgin's, supper, prayer; 9 on business; 9.30.

*Sunday 6*

- 4 Prayed, letters; 8 tea, meditated; 9.30 read prayers, Matt. vii. 26! communion; 1.15 dinner, conversed, prayer; 2.30 sleep, prayed, tea; 5 Psa. xiv. 1, society, within; 8 supper, conversed, prayer; 9.30.

*Monday 7*

- 4 Prayed, sermon; 8 tea, conversed, prayer, writ narrative, sermon; 12 walk; 1 dinner, conversed, prayer; 2.30 sleep, writ narrative; 5 prayer, tea, conversed, prayed; 6.30 Jud. iii. 20, supper, prayer; 9.30.

*Tuesday 8*

- 4 Prayed, letters; 8 tea, conversed, prayer; 9 Mag.; 1 dinner, conversed, prayer; 2 Mag., walk; 2.30 letters; 4 prayed, writ narrative; 5 prayer, tea, conversed, letters; 6.30 Mark xii. 32! the leaders, conversed, supper, prayer; 9.30.

*Wednesday 9*

- 4.30 Prayed, letters; 8 tea, prayer, sermon; 12 visited; 1 dinner, conversed, prayer; 3 sermon; 4.30 prayed, tea, meditated; 6.30 Judg. i. 27, on business, supper, conversed, prayer; 9.30.

*Thur.* 10.—I went over to Thornbury,<sup>1</sup> where we preached near fifty years, and hardly saw any fruit; but whom can we despair of? Now at length it seems that God's time is come. A few men of substance in the town have built a neat and commodious preaching-house. It was filled within and without with serious hearers; and they did not hear in vain.

*Fri.* 11.—I went over to Kingswood. Sweet recess! where everything is now just as I wish. But—

Man was not born in shades to lie!<sup>2</sup>

Let us work now; we shall rest by-and-by.<sup>3</sup>

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*Thursday* 10<sup>4</sup>

- 4 Dress, sleep, sermon; 8 tea, prayer, on business; 9.30 Thornbury, 1 Cor. i. 24! dinner, conversed, [—]; 4.30 at home, prayed, tea, prayer, prayed; 6.30 Gen. xix. 20! the bands; 8 at brother Bulgin's, supper, conversed, prayer; 10.

*Friday* 11

- 4 Prayed, letters; 9.30 writ narrative; 11.15 L[ady] Max[well<sup>5</sup>], within; 12 prayers; 1 dinner, conversed, prayer, chaise; 4.30 at the School, walk, tea, within; 7 prayed; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> For many years Thornbury has had an honourable record, and, as at the beginning, has been indebted to a few honourable names. One of the earliest Methodist families in the town—the Councells—did much to build up a vigorous church life. To Mrs. Councill the *W.H.S.* (vol. iv. p. 84) was indebted for the information which makes clear the early history referred to by Wesley. The 'house' still stands, or at any rate its main portion, and, with some additions at the back, forms the Public Hall. It preserves the memory of Handel Cossham, M.P., a famous temperance advocate. Obed Thurston was the principal man of substance (1750–98). His father, John Thurston (1712–88), would be associated with him; also Ralph Grove, a surgeon. The Thurstons go back to 1399. Wesley generally stayed at the old house at Kington, two miles away, then occupied by Obed Thurston; also at the house

of Ralph Grove in Castle Street, now the Castle Hotel. Messrs. Gwyn and Thurston, with others, seceded from the Church, a fact (together with their wealth) which did not commend them to Wesley. The pulpit from which Wesley preached ornamented the Baptist minister's garden in 1903. The Thurstons were gentlemen farmers and the Gwyns landowners, and probably cheesefactors, as were all such farmers in those days.

<sup>2</sup> See above, vol. vi. p. 72.

<sup>3</sup> For 'Wesley as an Aphorist' see *Wesley Studies*, p. 201.

<sup>4</sup> He wrote from Bath (but he was only in Bristol and Thornbury on the 10th) to Mrs. Warwick respecting a perplexing man and a preacher's house. (New ed. *Wesley Letters*.)

<sup>5</sup> Lady Maxwell had just arrived in Bristol, and was the guest of Miss Johnson (*Life*, pp. 349, 371; cf. above, vol. vii. p. 432).



*Sat.* 12.—I spent some time with the children, all of whom behaved well; several are much awakened, and a few rejoicing in the favour of God.

*Sun.* 13.—As Mr. Baddiley<sup>1</sup> assisted me in the morning, I took the opportunity of preaching at Kingswood in the afternoon, and abroad in the evening; and was abundantly better in the evening than in the morning.

*Mon.* 14.—I spent an agreeable hour with Mr. Ireland and Mr. Romaine,<sup>2</sup> at Brislington. I could willingly spend some time here; but I have none to spare.

#### Saturday 12

- 4 Prayed, read; 6 the children, accounts, tea, coach; 8.30 at home, letters, 12 visited at Miss Jo[hnson's]; 1 dinner, conversed, letters, Mag., prayed; 5 tea, conversed, prayer, Mag., Pen[ry]; 8 supper, conversed, prayer, on business; 9.30.

#### Sunday 13

- 4 Prayed, Mag.; 8 tea, on business; 9.15 prayers, Gal. v. 18 ! communion, chaise; 1 at the School, dinner, conversed; 3.45 prayed, tea; 5 Gal. v. 22 ! society, the singers; 8 supper, prayer; 9.30.

#### Monday 14

- 5 Prayed, writ narrative; 8 chaise, Brislington, within, tea, chaise; 11 at home, letters; 1 dinner, conversed, prayer! 2.30 letters, prayed; 5 tea, conversed, prayer; 6.30 2 Cor. iv. 7 ! within; 8 supper, prayer; 9.30.

<sup>1</sup> Rector of Nailsea, near Bristol, James Everett, in his *Life of Adam Clarke* (vol. i. p. 239) gives an interesting sketch of Mr. Baddiley and his eccentricities. On this occasion special arrangements had been made to save Wesley's strength—arrangements, however, which the old man defeated by filling the rest of the day with open-air services. Adam Clarke was deputed by the trustees to give Mr. Baddiley a fee of two guineas. He fulfilled the commission, as he thought diplomatically; but Baddiley, putting his hand into his pocket, took out two guineas of his own,

which he placed on the top of those he had received, adding: 'Here Adam, take these four guineas, and give them to Mr. Wesley, with my best respects; tell him to accept of them for the cause in which he is engaged, and for his condescension in employing me on this occasion.'

<sup>2</sup> The Rev. William Romaine. Many letters to Mr. Ireland are given in Romaine's *Works* (1st ed. 8 vols. 1796); and one of them, written on Sept. 1, 1789 (vol. vii. p. 267), refers to an approaching visit to him at Brislington. Cf. above, vol. v. p. 105.

*Tues.* 15.<sup>1</sup>—In the evening I preached at Pensford to an uncommon congregation, and with an uncommon blessing.

*Wed.* 16.<sup>2</sup>—I went on to Midsomer Norton.<sup>3</sup> I never saw the church so full before. I preached on that verse in one of the Psalms for the day, 'Open thy mouth wide, and I will fill it.' Many, I believe, found the promise true. In the evening I preached to our honest, earnest colliers at Coleford, most of whom attended again at five in the morning.

*Thur.* 17.—I preached at Frome to a much larger audience, and with much of the presence of God.

*Fri.* 18.—At noon I preached at Trowbridge, in an open place,<sup>4</sup> to a multitude of people; and in the evening to our old,

*Tuesday 15*

4 Prayed, letters, tea, prayer; 8.30 letter, Mag.; 12.30 visited; 1 dinner, conversed, prayer; 2.30 coach; 4 Belton, prayed, tea, coach; 6 Pensford, Eph. v. 14! 7 read narrative, supper, conversed, prayer; 9.15.

*Wednesday 16*

4 Prayed, sermon; 8 tea, conversed, prayer; 9.30 coach; 11 sermon; 1 dinner, conversed, prayer, sermon; 4 prayed; 5 tea, conversed, prayer; 6 1 Sam. xx. 3! society, read narrative; 7.30 supper, conversed; 9 prayer; 9.15.

*Thursday 17*

4 Prayed; 5 communion, sermon; 8 tea, conversed, prayer; 9 coffee, Frome, sermon; 1 within, dinner, [—] sermon, christened; 4 prayed, tea, conversed; 6 1 Sam. xxi. 8! conversed; 8 supper, conversed; prayer; 9.30.

*Friday 18*

4.30 Prayed, letter; 8 tea, conversed, prayer; 9.30 coach, read; 11 Trowbrid[ge], read; 12 Heb. xi. 1! dinner, conversed; 2 chaise; 3 Bradf[ord], prayed, tea; 5 conversed; 6 Eph. v. 14! 7.30 supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from Bristol to Henry Moore on his second letter to the preachers concerning Dewsbury House (new ed. *Wesley Letters*); also to Mrs. Jane Armstrong, of Athlone, who, not called to public work, was able to serve in private conversation (*ibid.*).

<sup>2</sup> He wrote from near Bristol to his nephew Samuel Wesley (father of Samuel Sebastian Wesley), now twenty-three years of age (*Wesley Banner*, 1851, p. 405; quoted by Tyerman, *Life of Wesley*, vol. iii. p. 589).

<sup>3</sup> His host here was Mr. Bush, a local preacher who kept a large boarding-school. Wesley was the means of reconciling two of the pupils who were quarrelling; one of them became a magistrate in Berks.

<sup>4</sup> Near the bridge, where is still an open place. Wesley is said to have dressed in gown and bands in Mr. John Knapp's parlour. Probably the chapel near the bridge was begun about this time. It was opened by John Valton on May 11, 1790.



steady congregation at Bradford-[on-Avon]; but many of them are gone into a better world. Scarce any of the rich and honourable are left; but it is enough that the gospel is preached to the poor.

*Sat.* 19.—At Bath the scene is changed again. Here we have the rich and honourable in abundance; and yet abundance of them came even in a stormy night, and seemed as attentive as colliers.

*Sun.* 20.<sup>1</sup>—I know not that ever I had so large a number of communicants before, after I had applied strongly, 'Neither circumcision availeth anything, nor uncircumcision, but a new creature.' In the afternoon I applied full as strongly, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ,' and in the evening returned to Bristol.

On *Monday* the 21st, and the three following days, I visited the classes at Bristol.

#### *Saturday 19*

- 4 Prayed, read narrative, sermon; 8 tea, conversed, prayer, sermon; 11 coach; 12.30 Bath, read narrative; 2.45 dinner, conversed; 4 prayed; 5 tea, conversed; 6.30 2 Cor. v. 7, within, supper, prayer! 9.30.

#### *Sunday 20*

- 4 Prayed, letters; 9 tea, conversed, prayer; 10 read, Gal. vi. 15! communion, visited; 1 dinner, conversed, sleep; 2.30 Gal. vi. 14! tea; 4 chaise; 6.30 society, on business, singers, supper, conversed; 9 prayer; 9.30.

#### *Monday 21*

- 4 Prayed, letters; 6 class, tea, classes, dinner, within; 2 classes; 5 tea, conversed, prayer, prayed; 6.30 2 Cor. vii. 1! within; 8 at sister Castleman's, supper, prayer; 9.30.

#### *Tuesday 22*

- 4.45 Prayed, writ narrative; 6 class; 8 tea, within; 9 class; 1 dinner, conversed; 2 class; 5 tea, within; 6 prayed; 6.30 Eccles. ii. 2! the leaders; 8 supper, within, prayer; 9.30.

#### *Wednesday 23*

- 4 Prayed, writ narrative; 6 class; 8 tea; 9 class; 1 dinner, class; 4 chaise; 4.30 tea, conversed; 4.45 Matt. viii. 2, class, chaise, on business; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from Bath to Henry Moore on two pastoral cases needing attention. He suggests that a few friends might escort him to London from Cobham. Two days later, from Bristol, he writes

again, deferring Sally Brown's affair, and promising that 'the point of reading prayers in the chapels shall be fixed if I live to see London.' (New ed. *Wesley Letters*.)

*Fri. 25.*—I spent an hour at Clare Hill with Mr. Henderson ; I believe the best physician for lunatics in England. But he could not save the life of his only son, who was probably taken to bring his father to God.

*Sun. 27.*—I preached at the New Room morning and evening, and in the afternoon at Temple Church ; but it was full as much as I could do. I doubt I must not hereafter attempt to preach more than twice a day.

*Mon. 28.*—I strongly enforced the caution of St. Paul, 'Be not conformed to this world' ; but who can enforce it enough ? For what destruction does this conformity bring upon the children of God !

*Tues. 29.*—Being much importuned, I went to Churchill, about twelve miles west of Bristol. The rain was heavy ; yet

*Thursday 24*

- 4 Prayed, writ narrative ; 6 letters ; 7 class ; 8 tea, conversed, letters ; 12 visited ; 1 dinner, conversed, prayer ; 2.30 on business, sleep ; 3 class ; 4 letters ; 5 prayer, tea, conversed, prayed ; 6.30 Job vii. 18, the bands, supper, conversed, prayer ; 9.30.

*Friday 25*

- 4 Prayed, letters ; 8 tea, within, on business ; 12 the females, chaise ; 2 Clare Hill, dinner, walk ; 4 prayer, chaise ; 5.30 Guinea Street, tea ; 6 John v. 8 ! 8 supper, conversed, prayer ; 9.30.

*Saturday 26*

- 4 Prayed, read ; 6 letters ; 8 tea, conversed, prayer, writ narrative, on business ; 1.30 at Lady Ma[xwell's], dinner, conversed ; 2.30 prayer, writ narrative ; 5 prayed, conversed, prayer ; 6 sermon ; 7.30 Pen[ry], at Mr. Ca[stleman's], supper, conversed ; 9 on business ; 9.30.

*Sunday 27*

- 4 Prayed, sermon ; 8 tea, conversed ; 9.30 prayers, Eph. iii. 19, communion ; 1 dinner ; 3 prayers, 1 Cor. xii. ult. tea ; 5 Lu. vii. 11, etc., society, the singers ; 8 supper, prayer ; 9.30.

*Monday 28*

- 4 Prayed, 2 Pet. iii. 18, letters ; 8 tea, together, letters ; 12 walk ; 1 dinner, conversed, prayer ; 3 writ letters ; 5 tea, conversed, prayer ; 6 prayed ; 6.30 Rom. xii. 2 ! within ; 8 supper, prayer ; 9.30.

*Tuesday 29*

- 4 Prayed, letters ; 8 tea, chaise ; 11 Churchill, prayers, Heb. ix. 27 ! chaise ; 1 Wrington, dinner, prayer, visited, chaise ; 5 at home, tea, prayer ; 6.30 Isa. ix. 4, the leaders, at brother Giff[ord's], supper, within, prayer ; 9.30.

many of the poor people made their way through it ; so that the church (they said) has scarce ever been so filled before. After the service many stayed in the church, because of the rain ; so I spent some time with them in singing and prayer ; and our hearts were much comforted together.

OCT. 1, *Thur.*<sup>1</sup>—I went over to Bath, and preached once more to a very large congregation on 1 Pet. i. 14.

*Fri.* 2.—We had a solemn watch-night at Kingswood, and most of the people stayed to the end.

*Sun.* 4.—I purposed preaching abroad once more in the afternoon, but just before five the rain began, so I could only

#### Wednesday 30

- 4 Prayed, read narrative ; 8 tea, conversed, letters, writ narrative ; 1 dinner, conversed, prayer ; 2.30 sleep, letters ; 5 at brother White's, tea, conversed, prayer, coach ; 6 Mark ix. 23, within ; 8 at brother Gift[ord's], supper, conversed, prayer ; 9.30.

#### OCT. 1, Thursday

- 4 Prayed, read ; 6 letters ; 8 tea, chaise, at Mr. J.'s, tea, conversed, prayer, chaise ; 12 Bath, at Mr. Vaslet's, conversed ; 1 at Mrs. G.'s, dinner, conversed, prayer ; 2.30 read Newton ; 4 prayed, tea ; 6.30 1 Pet. i. 24 ! [*sic*] supper, conversed, prayer ; 9.30.

#### Friday 2

- 4 Prayed ; 5.15 sleep ; 6 letter, read narrative, tea, prayer ; 9 chaise ; 11 at the School, within, letter ; 1.30 dinner, conversed, sleep, read, prayed ; 5 tea, the children, meditated, prayed ; 7.30 supper, conversed ; 8.30 Eph. v. 14 ; 9.45.

#### Saturday 3

- 5 Ill, prayed ; 7 within, chaise ; 9 Bris[ing]t[on], tea, conversed, prayer ; 10.30 at home, on business, letters ; 1 dinner, conversed, prayer ; 3 Mr. Wilson, within ; 4.30 tea, conversed, visited ; 6 writ narrative ; 7.30 Pen[ry], at Miss J[ohnson's], supper, conversed, prayer ; 9.30.

#### Sunday 4

- 5 Prayed, writ narrative, tea, prayer, conversed, meditated ; 9.30 prayers, Eph. iv. 1-5 ! communion ; 1 dinner, conversed, prayer ; 2.30 sleep, on business, prayed ; 3.30 visited, tea, conversed, prayed ; 5 Ez. xviii. 33 [*sic*], society, the singers ; 8 supper, prayer ; 9.30.

<sup>1</sup> He wrote from Bristol to John Mason :

'If, as I am informed, Mr. Gregor is a lover of King George and the present Administration, I wish you would advise all

our Brethren, that have votes, to assist him in the ensuing Election.'

For facsimile of this letter see above, vol. v. p. 343. The original is in the possession of Mr. Kingsley Wood.

enforce in the room those solemn words, in the first Lesson for the day, 'Turn ye, turn ye from your evil ways,' &c.

*Mon. 5.*—We set out at four, and, hiring post-horses, reached Mr. Whitchurch's,<sup>1</sup> at Sarum, before dinner. In the evening the house was crowded extremely, and the voice of God was heard among them; especially in the meeting of the society, to whom I delivered my own soul once for all.

*Tues. 6.*—About nine I spoke full as plain at Winchester, I think, to the largest congregation I have seen there—and it seemed the most serious—on that awful subject, Mark ix. 44. The audience at Portsmouth Common in the evening were of another kind; to whom, therefore, I spake in quite another manner from Eph. iii. 14, &c.

*Wed. 7.*—About one I preached to another very serious congregation in the town; whom, therefore, I exhorted to leave the first principles, and go on to perfection.

#### Monday 5

- 4 On business, tea, prayer; 4.45 chaise; 7.15 Bath, in talk, chaise, Warminster; 12 chaise; 1.30 Sarum, at Mrs. Whitchurch's, dinner; 3 letters, prayed, tea, prayed; 6 Eph. v. 14! society, supper, prayer; 9.30.

#### Tuesday 6

- 4.15 Prayed, tea, conversed, prayer; 6.30 chaise, Stockbridge, tea, chaise, Winton [Winchester], visited, on business; 12 Mark ix. 44! dinner, visited; 12.30 chaise; 6 Portsm[outh], Rev. xx. 12! 8 supper, conversed, prayer; 9.30.

#### Wednesday 7

- 4.45 Prayed, letters; 8 tea, conversed, prayer, letters; 11.15 Heb. vi. 1! 1.30 at brother Web[b]'s, dinner, conversed, prayer; 3.30 letters, prayed, tea; 6.15 Gal. vi. 14! society, supper, conversed, prayer; 9.30.

<sup>1</sup> Mr. H. Mooring Aldridge, of Bourne-mouth, connected by marriage with a descendant of Mr. Whitchurch, states that an old book kept by the family contains entries showing that Wesley was entertained by Mr. Whitchurch on ten different occasions, from Oct. 1775 to Oct. 1790. In six instances no record of these visits is entered in the Journal. It is believed that Wesley made the house his headquarters, from which he took journeys to neighbouring towns and

villages. A granddaughter of Mr. Whitchurch, Mrs. Kemp-Welch, well remembers the bedstead Wesley was said to have slept on at her grandfather's house. Mr. Aldridge adds: 'A bust of Mr. Wesley was given by my late father-in-law, Dr. Kemp-Welch, of Downton, to the late Mr. Thomas Wood [or Ward], a schoolmaster there, which I understood was made while in Mr. Whitchurch's house in Salisbury.' See *W.H.S.* vol. ii. p. 54.



*Thur.* 8.—I set out early, and in the afternoon we were brought to London.

I am now as well, by the good providence of God, as I am likely to be while I live. My sight is so decayed that I cannot well read by candle-light, but I can write as well as ever. And my strength is much lessened, so that I cannot easily preach above twice a day; but, I bless God, my memory is not much decayed, and my understanding is as clear as it has been these fifty years.

*Sun.* 11.—I preached at West Street morning and afternoon, and then buried the remains of Dorothy Hundlebee,<sup>1</sup> who, after an exemplary life, went to God in the full triumph of faith.

*Thursday 8*

- 1 Tea; 2 chaise; 8 Godalmin[g], tea, chaise; 10.30 Cobham; 11 brother Dew, within; 1 dinner; 2.30 coach, tea, coach; 6.30 at home, on business; 7 prayed, letters; 8 supper, conversed, prayer; 9.30.

*Friday 9*

- 4 Prayed, letters; 8 tea, conversed, prayer, letters; 12 the females, letters; 2 dinner, conversed; 3 letters, sleep, prayed; 5 tea, conversed, letters; 7.45 supper, prayer; 9.30.

*Saturday 10*

- 4 Prayed, letters, writ narrative; 8 tea, prayer, on business, writ narrative; 1.30 dinner, conversed, prayer, sleep, prayed; 5 tea, conversed, prayer; 6 read narrative, supper, Pen[ry], on business; 9.30.

*Sunday 11*

- 4 Prayed, writ narrative, the preachers, prayers, Heb. vi. 1! communion; 1 dinner, coach, Chapel, sleep; 3 the leaders, prayers, Gal. vi. 9! buried Sister Hundleb[ee], society, supper; 9.30.

*Monday 12<sup>2</sup>*

- 4 Prayed, letter; 6 select society, writ narrative; 8 tea, conversed, prayer, writ narrative; 1 dinner, conversed, prayer, visited; 3 Chapel, sleep; 3.30 prayed, Sister Sharp, etc.; 15 tea, conversed, prayed; 6.30 prayers, 2 Cor. xi. 3, supper, the bands, coach; 9.30.

<sup>1</sup> She belonged to a famous City Road family, living at Crown Street, Moorfields. Her husband, Abednego Hundlebee, survived his wife until Feb. 12, 1812. Mr. Ralph Colthard married into the family of this excellent woman. He was a tailor residing in the terrace a few yards north of City Road Chapel. One of his sons, William Colthard, was a surgeon. No less than twelve members of the family are buried in the family vault.

See Stevenson's *City Road Chapel*, p. 386.

<sup>2</sup> He wrote from London to Adam Clarke, returning the key of his bureau and asking for a copy of three letters on 'Hops,' which he had published in the *Bristol Gazette* and wished to republish in Lloyd's *Evening Post* and in the *Magazine* (Dunn's *Life of Adam Clarke*). On the same day he wrote to Charles Atmore, then at North Shields (new ed. *Wesley Letters*).

*Tues. 13.*—I preached partly upon the subject at the new chapel, and strongly exhorted the congregation to be followers of her as she was of Christ. In the evening I went in the mail-coach to Barton Mills, and thence in a chaise to Lynn.

*Wed. 14.*—The heavy rain prevented tender people from attending in the evening.

*Tuesday 13*

- 4 Prayed, writ letters ; 8 tea, conversed, prayer, on business, writ narrative, walk ; 1.15 dinner, conversed, prayer, writ narrative ; 4 prayed, tea, conversed, prayer ; 6 *Psa. lxxxi.* 9, supper ; 9 mail coach ; 10.

*Wednesday 14*

- 4 Prayed, sleep, *Irish [Antiquities]* ; 8 tea, chaise ; 11.30 Lynn, read *Irish* ; 1.30 dinner ; 3.30 prayer, *Irish* ; 4.15 prayed, tea, conversed ; 6 *Rev. xx.* 12 ! read narrative, supper, prayer ; 9.30.

*Thursday 15*

- 6 Prayed ; 7 *Mag.* ; 8 tea, conversed, prayer ; 9 writ *Journal* ; 1 dinner, conversed, prayer ; 2.45 sleep, prayed ; 6 *Mark iv.* 3, communion, supper, conversed, prayer ; 9.30.

*Friday 16<sup>1</sup>*

- 4 Prayed, *Mag.* ; 7 tea, conversed, prayer ; 8 coach together ; 12 *Deerham* ; 2 dinner ; 2.30 coach ; 5.15 *Norwich*, tea, within ; 6 *Mark xii.* 32 ! within ; 8 supper, conversed, prayer ; 9.30.

*Saturday 17*

- 4 Prayed, letters ; 8 tea, conversed, prayer ; 9.30 letters ; 12 visited several ; 1 dinner, together, prayer ; 3 sleep, *Mag.* ; 4 prayed ; 4.30 tea, conversed, prayer ; 6 *Heb. vi.* 1, the leaders, together ; 8 supper, conversed, prayer ; 9.

*Sunday 18*

- 4 Prayer, letters ; 7 communion ; 8 tea ; 9 letters ; 11 prayers ; 12.30 dinner, conversed, prayer ; 1.30 prayed, sleep ; 2.45 2 *Cor. iv.* 7, prayed ; 4.30 tea, conversed, letters ; 6 *Psa. cxlvi.* 3, 4 ; 7 society, supper, prayer ; 9.30.

*Monday 19*

- 4 Prayed, letters ; 7.30 tea, [—] ; 9 chaise ; 11 *Loddon*, *Mark ix.* 44, chaise ; 12.30 *S[tub]b's Green* ; 1 dinner, chaise ; 2 *Beccles*, prayer ; 2.45 chaise ; 5.30 *Loddon*, tea, conversed, prayed ; 6.30 *Gen. i.* 27 ! at brother *Mallit's*, supper, conversed, prayer ; 9.30.

<sup>1</sup> He wrote from *Norwich* to Miss *Bolton of Witney* (new ed. *Wesley Letters*).

*Sun. 25.*—In the morning I preached at West Street on Matt. xxii. 11, 'He saw there a man which had not on a wedding garment,' and showed that this has no manner of respect, either to the Lord's Supper or the righteousness of Christ; but that it means neither more nor less than holiness. At three I preached to a crowded audience at Allhallows Church on Matt. vi. 8.<sup>1</sup> At both places I believe God strongly applied His word to many hearts.

*Tuesday 20*

- 4 Prayed; 5 letters; 8 tea, conversed, prayer; 9 within to some, read *Irish Antiquities*; 12 visited some; 1 dinner, conversed; 2.30 *Irish*; 4 prayed, tea; 6 Gen. xxii. 1, 2! lovefeast; 8 supper, conversed, prayer; 9.30.

*Wednesday 21<sup>2</sup>*

- 4 Prayed, Mag., letters; 8 tea, prayer; 8.45 chaise; 10.45 Yarmo[uth], Mag.; 1 dinner, conversed; 2 sleep, *Irish*; 3.15 prayed, tea; 6 Mark iv. 3, society, supper, conversed, prayer; 9.45.  
2 Cor. xi. 3, Matt. xxii. 13.

*Thursday 22*

- 4 Prayed, letters, tea, conversed; 8.15 coach; 12.30 Norwich; 1.45 dinner, conversed, tea, prayed; [—] 30 coach; 11 supper, conversed, coach, sleep; 12.

*Friday 23<sup>3</sup>*

- [—] 7.30 London, on business; 8 tea, within, letters; 2 dinner, within to several; 3 letters, prayed; 5 prayer, tea, within, Mr. Creighton in talk! prayed; 8 supper, within, prayer; 9.30.

*Saturday 24*

- 6 Prayed, on business; 8 tea, conversed, prayer, sorted letters; 10 chaise, visited; 12 within to many; 1 dinner, prayer, sorted letters; 4 prayed; 5 tea, within, letters, supper, Pen[ry] on business; 9.30.

*Sunday 25<sup>4</sup>*

- 4 Prayed, letters; 8 Chapel, tea, conversed, prayer; 9.30 prayers, Matt. xxii. 12! 11.30 communion, dinner, conversed; 2 sleep, meditated; 3 Allhallows, prayers, Mic. vi. 8; 5 tea, conversed, writ narrative, prayed, society, supper, conversed, prayer; 9.30.

<sup>1</sup> This must be a printer's error. The Diary gives *Mic. vi. 8* quite distinctly.

<sup>2</sup> On Oct. 21 he finished *Thoughts on Memory* (*Works*, vol. xiii. p. 480).

<sup>3</sup> He wrote from London to Lawrence Frost approving the Liverpool (Mount Pleasant) preaching-house scheme, but protesting with pathetic scorn against a clumsy deed and the employment of

any attorney (Tyerman's *Life of Wesley*, vol. iii. p. 591).

<sup>4</sup> He wrote to Mr. [John] Grace, Londonderry, approving the labours of Brother Smith, the evangelist (see Crookshank's *History*, vol. i.), emphasizing the value of morning preaching, and wondering gratefully at success in Strabane (new ed. *Wesley Letters*).

*Mon. 26.*—I set out early, dined at Wallingford, just fifty miles from the new chapel, and preached in the evening to far more people than the preaching-house could contain. It was a day of God's power, and I believe most of the stout-hearted trembled at His word.

*Tues. 27.*—I went on to Witney. Here I found a lively people, many of whom were hungering and thirsting after righteousness. Of what use to a whole community may one person be, even a woman, that is full of faith and love! The Lord strengthen thy heart, and fully prepare thee for every good word and work!

*Thur. 29.*—I returned to Oxford; and as notice had been given, though without my knowledge, of my preaching at noon, I did so, on 'There is one God,' to a very serious congregation;

*Monday 26<sup>1</sup>*

- 4 Prayed, tea; 4.45 chaise with T[homas] R[ankin]; 7 tea, conversed, chaise; 8.15 chaise; 1 Henl[ey], chaise; 3 Wallingford, dinner, sleep, prayed; 5 tea, conversed; 6 1 Cor. xiii. 1, society! 8 supper, conversed, prayer; 9.30.

*Tuesday 27<sup>2</sup>*

- 4 Prayed, letters; 7 tea, conversed, prayer; 8 chaise, Oxon, tea, within; 11.45 chaise; 1.45 Witney; 2 dinner, within; 3.15 within, sleep; 4 prayed, tea, prayed; 6 Eph. v. 14, supper, conversed, prayer; 9.30.

*Wednesday 28<sup>3</sup>*

- 4 Prayed, letters; 8 tea, conversed, letters, [cipher] ☞; 12 walk, conversed; 1.45 dinner, conversed, writ narrative; 6 Heb. vi. 1! communion; 8 on business, supper, within, prayer; 9.30.

*Thursday 29<sup>4</sup>*

- 4 Prayed, letter, writ letters; 8 tea, conversed, prayer; 9 chaise; 11 Oxon, on business; 12 Mark xii. 32! 1 dinner, conversed; 2 walk; 4.30 tea, conversed, prayer, prayed; 6 Mark iv. 3, society, visited some; 8 supper, conversed, prayers; 9.30.

<sup>1</sup> He wrote from Wallingford to Richard Rodda—'a man whom I can trust.' He tells the story of Mr. Salmon and the Coleford preaching-place, urges him to secure a mastership of a Manchester poor-house for him, and names six laymen with whom to make interest. 'Join hands with God to make a good

man live.' (*Works*, vol. xii. p. 511.)

<sup>2</sup> He wrote from near Oxford to John Mason (*Works*, vol. xii. p. 455).

<sup>3</sup> He wrote from Witney to Thomas Taylor (new ed. *Wesley Letters*).

<sup>4</sup> He wrote from near Oxford to Miss Elizabeth Baker (*Works*, vol. xiii. p. 122).



but in the evening such a multitude of people pressed in that they hindered one another from hearing. I know not when we have had so noisy a congregation; so that by their eagerness to hear they defeated their own purpose.

*Fri. 30.*—In my way to Wycombe I spent an hour at Mr. Smith's in Cuddesdon. He has ten children, from eighteen to a year or two old, but all under government; so that I met the very picture of my father's family. What a wretched steward was he who influenced Lord H[arcourt] to put away such a tenant! In the evening the house at High Wycombe, though full, was still as night.

*Sat. 31.*<sup>1</sup>—We came safe and well to London.

Nov. 1, *Sun.*—Being All Saints' Day, a day that I peculiarly love, I preached on Rev. vii. 1; and we rejoiced with solemn joy.

*Mon. 2.*—Miss H[arvey] met me at Hatfield, and took me on to Hinxworth. I never saw that preaching-house so full as it was this evening; and the people now begin not only to understand, but to relish, what they hear.

#### *Friday 30*

4.45 Prayed, tea; 6.30 chaise; 8 at brother Smi[th's], tea, conversed, prayer; 9.30 chaise; 12 ; 12.30 chaise; 2 Wycomb[e], dinner, conversed, letter, prayed, tea; 6 Rev. xx. 12 ! supper, conversed; 9 prayer.

#### *Saturday 31*

4 Prayed; writ narrative, tea; 6 chaise; 9 Uxbr[idge], tea; 10 chaise; 1 at home, dinner, prayer, letters; 5 tea, conversed, prayed, letters; 7.30 supper, conversed, Pen[ry]; 9 on business; 9.30.

#### *Nov. 1, Sunday*

4 Prayed, letters; 8 the preachers, on business; 9.30 prayers, Rev. vii. etc., communion; 1 dinner; 2 letter; 3 the leaders, tea, prayed; 5 Matt. xx. 12, communion ! letter; 8 supper, conversed; 9 prayer; 9.30.

#### *Monday 2*

4 Prayed, letter; 5 chaise, Barnet, tea, chaise; 9.15 Hatf[ield], Miss Har[vey]; 10 chaise; 2 Hinxw[orth], Sr. Ada, dinner, within; 4.15 prayed, Matt. xxii. 12, society, [—], xxxv. 8, read, supper, together, prayer; 9.30.

<sup>1</sup> He wrote from London to Adam Clarke (*Dunn's Life of Clarke*, p. 72).

*Tues. 3.*<sup>1</sup>—We went over to Wrestlingworth, where likewise the church was fuller than ever before. I spoke exceeding closely the next evening at Hinxworth, which the people are now able to bear; and at length that excellent woman<sup>2</sup> that has so tenderly cared for them sees some fruit of her labour.

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*Tuesday 3*

- 5 Prayed, read, writ Journal; 8 tea, prayer; 10.30 visited; 12.30 dinner, conversed; 2 chaise; 4.45 Wrestl[ing]worth, tea, prayed, conversed; 6 1 Cor. i. 30 ! supper, conversed, prayer; 9.30.

*Wednesday 4*

- 4 Prayed, read; 7 tea, within, prayer; 8 chaise; 9 Potton, tea, conversed, visited; 10 chaise; 1.15 Hinxworth, in talk; 2 dinner, conversed; 3 writ narrative; 5 tea, conversed; 6.15 Matt. vii. 24; 8 supper, within, prayer; 9.30.

*Thursday 5*<sup>3</sup>

- 4 On business, tea; 5 chaise; 10 Barnet, chaise; 1 at home, on business; 2 dinner, conversed, prayer; 3 letters; 5 tea, letters, the bands, supper, prayer; 9.30.

*Friday 6*

- 4.45 Dress, sleep; 7 prayed, tea, prayer, letters; 12 the females; 1 prayer; 2 dinner, conversed, prayer; 3.30 on business, sleep; 4.30 Book Committee; 5 tea, conversed; 6 prayed, writ narrative, supper; 8.30 1 Pet. iv. 14, prayer; 9.45.

*Saturday 7*

- 4 Prayed; 7 class, tea, class; 1 dinner, conversed, prayed; 3 class, prayed; 5 tea, conversed, prayed; 6 prayers, Eph. v. 4, society, supper, on business; 9.30.

*Sunday 8*<sup>4</sup>

- 4 Prayed, letters, Chapel; 9.30 prayers, communion, dinner, conversed, sleep; the leaders, prayers, Prov. iii. 17 ! tea, society, coach, society, writ narrative; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> He wrote from Hinxworth to Mrs. Cock (*née* Bisson) (*Works*, vol. xiii. p. 110).

<sup>2</sup> See above, vol. vii. p. 35.

<sup>3</sup> He wrote from London to Adam Clarke, whom he warns not to spend too much time in Jersey, and commends for not making a collection for Dr. Coke 'at this critical time. The doctor is often too hasty.' At the Conference his sphere

will probably be enlarged. Sister Clarke must not be unemployed. 'See that she fulfil the office of a deaconess.' (New ed. *Wesley Letters*.) Also on the same day to George Baldwin on 'going on to perfection . . . and visiting from house to house' (*ibid.*).

<sup>4</sup> On Nov. 8 he wrote in London the Preface to the story of Silas Told (*Works*, vol. xiv. p. 306).

*Mon. 9.*—I returned to London, and the four following days I employed in visiting the classes.

*Sun. 15.*—We had, as usual, a large congregation and a solemn opportunity at Spitalfields; and another at Shoreditch church,<sup>1</sup> where I preached a charity sermon, after the prayers had been read in such a manner as I never heard before. At five I preached at the new chapel, and met the society; but it was too much for me.

*Mon. 16.*—After an intermission of many weeks, through the dryness of my mouth, I resolved to try if I could not preach at

*Monday 9*

4 Prayed, letters; 7 class, tea, class; 1 dinner, conversed, class; 5 tea, class; Heb. vi. 1, supper, conversed, prayer; 9.30.

*Tuesday 10*

4.30 Prayed, writ narrative, class; 1 dinner, conversed, class; 5 tea, conversed; 6.30 prayed, 1 Thes. v. 19! the leaders, supper, conversed, prayer; 9.30.

*Wednesday 11*

4 Prayed, letter, class; 8 tea, class; 1 dinner, conversed, prayer, writ narrative, class; 5 tea, conversed; 6 Committee, supper, prayer; 9.30.  
2 Thes. iii. 13, Gal. v. 25.

*Thursday 12*

4 Prayed, letter; 6 class, tea, class; 1 dinner, within; 2.30 class; 5 tea, within, prayed; 6.15 prayers, 2 Thes. iii. 13, the bands! supper, within, prayer; 9.30.

*Friday 13*

4 Prayed, letters, Journal; 8 tea, L. H[—]; 10 letters; 2 dinner, conversed, prayer, visited; 6 prayers, Psa. lxxiii. 14! communion, supper, Pen[ry], on business; 9.45.

*Sunday 15*

5 Prayed, meditated, on business, Spit[alfields], tea, meditated, prayed; 9.30 prayers, Phil. iii. 20, Shoreditch; 11 prayers, Jo. vii. 37! 1 dinner; 2.30 sleep, prayed, tea; 5 prayers, Matt. xxii. 21; 6 society, writ narrative, supper, conversed, prayer; 9.30.

*Monday 16<sup>2</sup>*

4.45 Prayed, writ narrative; 7 communion; 12 select society; 1 dinner; 2 class; 5 tea, conversed, prayed; 6.30 1 Tim. vi. 20, supper, the bands, ill; 9.30.

<sup>1</sup> 'There was an amazing congregation of all ranks, who listened with the greatest attention' (Letter of James Freeman). St. Leonard's, Shoreditch,

was built in 1740. The Vicar at this time was the Rev. John Blake, B.A.

<sup>2</sup> He wrote from London to Mrs. Pawson (new ed. *Wesley Letters*).

five in the morning ; and did so with not much difficulty ; and I now hope to hold on a little longer.

*Wed. 18.*—I found much life in the society at Brentford : so little cause have we to despair of any people, though for the present ever so dead !

*Thur. 19.*—I preached to a large congregation at Lambeth. On *Friday* and *Saturday* I answered my letters.

*Sun. 22.*<sup>1</sup>—We had large congregations and a comfortable opportunity, both morning and evening, at West Street Chapel.

*Tuesday 17*

6 Class, tea, class ; 1 dinner, conversed, class ; 4.30 tea, conversed, class ; 6 Mark xii. 32 ! class, coach, Chapel, supper, conversed, prayer ; 9.30.

*Wednesday 18*

4.45 Prayed, letter ; 6 class ; 8 tea, class ; 1 dinner, conversed, prayer ; 2 class ; 4 'chaise ; 5 Brent[ford], tea, conversed, prayed ; 6 Eph. v. 14, class ; 8 supper, conversed, prayer ; 9.30.

*Thursday 19*

4.45 Prayed, letters ; 7.30 tea, conversed, prayer ; 8 chaise ; 9.30 Lambeth, letter ; 11 Mag. ; 1.30 dinner, conversed ; 2.45 letters, prayed ; 5 tea, within ; 6.30 Psa. lxxxiv. 1, class, within ; 8.15 supper, conversed, prayer ; 9.30.

*Friday 20*

4 Prayed, letters ; 7.30 the children, letter ; 8 tea, conversed with sister Moore, tea ; 10 at home, writ letters, within to some ; 12 the females, letters ; 1 prayers ; 2 at brother Urling's, dinner, conversed, prayer ; 3.30 letters, sleep, prayed ; 4.30 conversed ; 6.30 writ narrative, prayed ; 8 supper, writ narrative, supper ; 9.30.

*Saturday 21*

4 Prayed, sleep, letter ; 8 Chapel, the preachers, meditated ; 9.30 prayers, Ro. xiv. 1, 2 ! 11 communion, dinner, conversed, sleep ; 5 tea, conversed ; 6 prayers, Gal. v. 25 ! communion, Pen[ry] on business ; 9.30.

*Sunday 22*

4.30 Prayed ; letter ; 8 Chapel, the preachers ; 9.30 prayers, communion ; 1 dinner, conversed ; 2.30 sleep ; 3 the leaders, prayers, Tit. ii. 11, 12 ! society, coach, lovefeast ; 8 supper, conversed, prayer ; 9.30.

<sup>1</sup> On Nov. 20 he wrote to Mr. George Holder, disapproving his publishing anything in the Manx language (*Works*, vol. xiii. p. 114) ; the day following he wrote to William Black in Nova Scotia. He and his colleagues 'will take an equal share in the common labour. I do so

myself. I labour now just as I did twenty or forty years ago . . . and think not of separating from the Church of England.' (Black's *Memoirs*, p. 251, quoted in Tyerman's *Life of Wesley*, vol. iii. p. 591.)

*Mon.* 23.—I set out for Northamptonshire, and in the evening preached at Whittlebury; but the house would ill contain the congregation, which were all serious as death. So they were the next evening.

*Wed.* 25.<sup>1</sup>—The Dissenting minister at Towcester offering me the use of his meeting-house, it was well filled; and I believe our Lord was in the midst. Thence we went on to Northampton, where I spent two evenings with very great satisfaction; although the great man who was so affected at Bath last year was, as I expected he would, ashamed to see me.<sup>2</sup>

*Fri.* 27.—We had a pleasant journey to London.

*Monday 23*

4 Prayed, tea; 4.30 chaise; 7 South Mi[m]ms, tea; 8 coach; 2 St[on]ly Stratford; 2 dinner, coach; 4 Whittleb[ury], tea, prayed; 6 Heb. ii. 3; 8 supper, within, prayer; 9.30.

*Tuesday 24*

6 Prayed, sermon; 8 tea, conversed, prayer; 9 Mag.; 1 dinner, within, prayer; 2 Mag., letter; 4 visited, tea, conversed, prayer; 5 prayed, Mag.; 6 2 Cor. vi. 1! society! 8 supper, conversed, prayer; 9.30.

*Wednesday 25*

4.15 Prayed, Mag., select society; 8 tea, conversed, Mag.; 9 chaise; 10 Towc[este]r; 11.15 Isai. lv. 6! chaise; 2.15 Northampt[on], dinner, conversed, prayer; 3.30 letters, tea, within; 6 2 Cor. v. 19! Mag., supper, prayer, read; 9.30.

*Thursday 26<sup>3</sup>*

4 Prayed; 5 sleep, Mag.; 8 tea, conversed, prayer; 9 Mag., visited; 1 dinner, conversed, prayer, Mag.; 4 prayed; 4.30 tea, conversed; 6 Heb. ix. 27! society, Mag.; 8 supper, conversed, prayer; 9.30.

*Friday 27*

4 Prayed, tea, prayer; 6 chaise, conversed; 8.30 Newport [Pagnell], coach, conversed; 3 C[—], dinner; 4 coach; 6 Islington, walk; 6.30 at home, prayed, read narrative; 7 supper, conversed, prayer; 9.30.

*Saturday 28*

4 Prayed, letters; 8 tea, prayed, letters; 1 dinner, conversed, letters; 5 tea, conversed, prayer, prayed, Mag.; 7.30 supper, Pen[ry] on business; 9.30.

He wrote from Northampton to Samuel Bardsley (*Works*, vol. xii. p. 505).

<sup>2</sup> See above, vol. vii. p. 475.

<sup>3</sup> He wrote from London to Adam Clarke (new ed. *Wesley Letters*).



*Sun.* 29.—I preached at the new chapel in the morning on 'Love is the fulfilling of the law,' and in the evening on 'Owe no man anything, but to love one another.' And each time God was eminently present.

*Mon.* 30.—I went to Deptford, and found the society in peace, but nearly at one stay. I endeavoured to stir up both them and the congregation, in the evening, to go on to perfection.

DEC. 1, *Tues.*—I called on Mr. Dornford,<sup>1</sup> and found he kept his bed, being ill of a stubborn ague; but it came no more. At noon I preached in the new preaching-house at Mitcham;<sup>2</sup> and examined the little earnest society, almost all rejoicing in the love of God. I then retired to the lovely family at Balham.<sup>3</sup>

*Sunday 29*

- 4 Prayed, letters, writ narrative; 8 the preachers; 9.30 prayers, Rom. xiii. 12, communion; 1 dinner, conversed, prayer; 2.30 sleep; 3 the leaders, tea, prayed; 5 Ro. xiii. 8, society, supper, conversed, prayer; 9.30.

*Monday 30*

- 4 Prayed, Matt. xiii. 12! 6 select society, letters; 8 tea, conversed; 9 letters; 11.30 chaise, at sister Philips's; 1.30 dinner, within, Mag.; 3 class; 4.30 within, tea, class; 6 Eph. v. 14! society; 7.30 at sister Philips's, supper, conversed, prayer; 9.30.

Rom. xiii. 12, Jer. iii. 17.

DEC. 1, *Tuesday*

- 4 Prayed, Mag.; 8 conversed, Mr. Lievre's, tea, in talk; 9 visited, chaise; 10.30 Bal[h]am, conversed, chaise, Mitcham, Prov. iii. 17, class; 2 Bal[h]am, writ narrative, dinner, Mag.; tea, prayed, Mag.; 8 supper, prayer; 9.30.

<sup>1</sup> For Mr. and Mrs. Dornford see an interesting article by Mr. A. Wallington (to whom this edition of Wesley's Journal owes a deep debt of gratitude), in *W.M. Mag.* 1911, pp. 621-4.

<sup>2</sup> On July 6 of this year a site facing Cricket Green was leased for 71 years to Bernard Holbrook, Luke Houlton, James Ward, John Hovatt, and William Cave at an annual rental of £4 for the erection of a chapel. It was opened in November and seated 100 persons. William Cave, a shoemaker, was the local leader of the little cause, the other lessees being representative London

Methodists. (*Meth. Rec.* Feb. 25, 1909.)

<sup>3</sup> The family of George Wolff, Esq., one of his executors—a merchant, and also Consul-General to the Court of Denmark, a gentleman of unassuming manners, deeply pious, and one of the most liberal of the Metropolitan Methodists—for many years the confidential friend of Wesley. He died at Balham in 1828 at the age of ninety-two. See *W.M. Mag.* 1828, p. 286, and Stevenson's *City Road Chapel*, pp. 82 and 523. Mr. Wolff's house (see opposite) was demolished in 1912.



1 AND 2. EXTERIOR AND INTERIOR OF KINGSTON HOUSE, LEATHERHEAD, SHOWING THE ROOM WHERE WESLEY PREACHED HIS LAST SERMON.

3. MR. WOLFF'S HOUSE AT BALHAM, WHENCE WESLEY WAS TAKEN HOME TO DIE.

(See pp. 134 and 135.)

(The Leatherhead photos, through the courtesy of Miss Moore, of Kingston House, were taken by Mr. C. W. Smith.)





Here I had leisure, on *Tuesday, Wednesday, and Thursday*, to consider thoroughly the account of the Pelew Islands. It is ingenious; but I esteem it a dangerous book, which I cannot believe, if I believe the Bible, for the direct tendency of it is to show that the Bible is quite needless; since, if men may be as virtuous without revelation as with it, then it is quite superfluous; then the fable of Jesus Christ and that of Mahomet are equally valuable. I do not say that Mr. Keate, much less Captain Wilson, designed to inculcate this consequence; but it necessarily follows, if you believe the premisses. I cannot believe there is such a heathen on earth as Abba Thulle; much less such a heathen nation as are here painted.<sup>1</sup>

But what do you think of Prince Lee Boo? I think he was a good-natured, sensible young man, who came to England with Captain Wilson, and had learned his lesson well; but was just as much a prince as Tomo Chachi<sup>2</sup> was a king.

#### Wednesday 2

- 4 Prayed, letter; 7 tea, conversed, prayer; 8 Mag., letter; 12 garden, Mag.; 2 dinner, conversed, *Pelew*; 5 tea, together, prayed; 6.30 *Pelew*; 8 supper, conversed, prayer; 9.30.

#### Thursday 3

- 4 Prayed, *Pelew*; 7.15 tea, conversed, prayer, letters; 2 dinner, conversed, letters; 5 tea, conversed; 6 *Thoughts on Pelew*; 8 prayer, supper, within; 9.30.

#### Friday 4

- 5.45 Prayed, conversed, *Pelew*; 7 prayer, tea, conversed; 8 writ *Pelew*; 10.30 conversed, prayed; 11 coach; 1 prayer; 2 dinner, conversed, prayer; 3.30 letter, prayed; 4 Committee, tea, chaise; 7.30 Chappel; 8 supper; 8.30 Matt. xiii. 12! chaise; 10.30 at home.

#### Saturday 5

- 6 Prayed, letters; 8 tea, within, prayer, letter, conversed, prayer, letters; 11 chaise, N[—], conversed, prayer; 1.30 dinner, conversed, letter, Journal, conversed; 5 tea, conversed, prayer, prayed, writ Journal; 7.30 supper, Pen[ry] on business; 9.30.

<sup>1</sup> *An Account of the Pelew Islands*, composed from the journal, &c., of Capt. Henry Wilson, who in August 1783 was shipwrecked in the *Antelope*, by George Keate. Cf. above, vol. vii. p. 464; see also *Gent.'s Mag.* 1788, vol. ii. p. 627; *Arm. Mag.* 1790, p. 545, and 1791,

pp. 38 ff. After reading Wilson's *Shipwreck* and Keate's *Account* Wesley prepared (see Diary 3rd and 4th inst.) *Extracts* for insertion in the *Arm. Mag.* An address 'To the Reader' which precedes is signed January 8, 1790.

<sup>2</sup> See above, vol. i. p. 159.

DEC. 7, *Mon.*—I went to Chatham, and preached, as usual, to far more than the house could contain; and it is no wonder, considering that the spirit and behaviour of the people confirm the doctrine they hear.

*Tues.* 8.—We took a walk in the dockyard. In the evening I preached in the elegant house at Brompton; but it is already far too small. The people flock in on every side, to hear peacefully the gospel.

*Thur.* 10.—I returned to London, and preached at the new chapel.<sup>1</sup>

*Sunday 6*

- 4 Prayed, sleep, Journal; 8 the preachers; 9.30 prayers, Rom. xv. 6, dinner, conversed, prayer, coach, sleep; 2 letters; 4 prayed, conversed; 4.30 prayers, Rom. [—], supper, conversed; 9.30.

*Monday 7*

- 4 Prayed, tea; 5 chaise; 8 Dartford; 9 tea, walk; 10 walk, read narrative; 11.30 Chatham, read; 1.15 dinner, conversed, prayer; 2.30 read, prayer; 4.30 tea, conversed, prayer; 6 Heb. vi. 1! society, supper, within, prayer; 9.30.

*Tuesday 8*

- 5 Prayed, writ narrative; 7.30 tea, conversed, prayer, Mag.; 11 walk; 12.30 Mag.; 1 dinner, conversed, prayer; 2.30 at home, letters; 4 prayed, tea, conversed, letters, 4.30 Brompton, within; 6 Jo. xiii. 3! coach, supper, prayer; 9.30.

*Wednesday 9*

- 4 Prayed, tea; 5 chaise; 8 tea; 9 chaise, visited; 12 at home, letters; 1 dinner, within, letters; 4 prayed; 4.30 tea; 6 letters; 8 supper, conversed, prayer; 9.30.

*Thursday 10*

- 4 Prayed, letters; 7.30 tea, conversed, prayer, letter, 1 dinner, conversed, prayer, coach; 2.30 at home, letters, prayed; 4.30 tea, conversed, prayer, prayed; 6.30 prayers, Jam. iii. 17! the bands, supper, prayer; 9.30.

*Friday 11*

- 4 Prayed, letters, conversed, prayer, Mag.; 11.45 the females, chaise, visited; 1 New[ing]ton, conversed, letter, conversed; 2.30 dinner, conversed, letters, prayed; 5.30 tea, prayed, Lu. xv. 7! supper, conversed; 9 prayer; 9.30.

On Dec. 11 he wrote, from London, *Farther Thoughts on Separation from the Church* (*Works*, vol. xiii. p. 272).

*Sun.* 13.—Feeling much concern for poor backsliders, I endeavoured to explain and apply the concluding words of the parable of the Prodigal Son: ‘This thy brother was dead, and is alive again: he was lost, and is found’; and in the evening those of Hosea xi. 8.

*Mon.* 14.—I went to Canterbury,<sup>1</sup> and preached in the evening on ‘There is one God.’ The house would in no wise contain the congregation, in which were several clergymen. It pleased God to give me uncommon liberty of spirit; as also at Dover<sup>2</sup> the next evening, where the new house, large as it is, was far too small, so that many could not get in.

#### Saturday 12

5 Prayed, letters; 8 tea, conversed, letters, chaise; 12.30 on business; 1.30 dinner, prayer, conversed; 2.15 prayed, tea, conversed, prayer; 6 prayers, James iii. 13! supper, Pen[ry], on business; 9.30.

#### Sunday 13

4 Prayed, sleep, letters; 8 Chapel; 9.30 prayers, Lu. xv. 32! communion, dinner; 2.15 sleep, the leaders; 3.30 prayers, Hos. xi. 8! lovefeast, coach, society, writ narrative, supper, conversed, prayer; 9.

#### Monday 14

4 Prayed, tea; 5 Dilig[ence]; 11 Chatham, Dil[igence]; 3.45 Canterb[ury]; 4 at brother Hogan’s, dinner, within; 4.45 at brother Purnel’s, tea, conversed; 6 Mark xii. 32! at brother Thornton’s, supper, conversed, prayer; 9.45.

#### Tuesday 15<sup>3</sup>

6 Prayed, letters, tea, prayer; 9 chaise; 11.30 chaise, Dover, writ narrative; 1.30 dinner; 2.30 sleep; 3.30 prayed; 4.30 tea, within; 6 1 Cor. i. 27; 6.45 supper, within, prayer; 9.30.

<sup>1</sup> At that time there were only four preachers in the Kent circuit and 611 members. In 1790 the circuit was divided into two, which bore the names of Chatham and Canterbury. Wesley’s visit on this occasion produced a profound impression. His death, however, nearly fifteen months later, would have wrecked the societies but for the courage and wisdom of a few leading men. See *W.M. Mag.* 1837, p. 425.

<sup>2</sup> The society was now emerging from the house in Limekiln Street to that in Queen Elizabeth Square, which, having

served its day, became successively a club, a Roman Catholic chapel, and finally a mineral water manufactory. In the earlier days of the former house the class-leader, Mr. Grace, took his apprentice to the service, who, professing to believe, was so far trusted as to be requested to conduct a service in default of the appointed preacher. He was Thomas Paine, who afterwards wrote *The Age of Reason*. (*Meth. Rec.* Aug. 16, 1906. See above, vol. v. p. 490 n.)

<sup>3</sup> He wrote from Canterbury to Miss Sally Mallet (new ed. *Wesley Letters*).

*Wed.* 16.—Being quite hoarse, I could neither sing nor speak. However, I determined to show myself, at least, where I had appointed to preach. Coming to Sandwich about noon, and finding the congregation was waiting, I trusted in God, and began to speak. The more I spoke, the more my voice was strengthened, so that in a few minutes I think all could hear; and many, I believe, took knowledge that what they heard was not the word of man but of God.

I preached again at Margate in the evening, till my voice was near as clear as before I begun. The Spirit of God was with us of a truth.

*Thur.* 17.—I returned to Canterbury, and spent half an hour with my old friend Mr. Perronet,<sup>1</sup> the last of the six sons, and nearly worn out, and just tottering over the grave. In the evening we had another numerous congregation, and all deeply serious.

*Fri.* 18.—We returned to London.

*Wednesday 16*

4.30 Prayed, read *Irish*; 9 chaise; 12 Sandwich, Jo. iv. 24! dinner; 2.30 chaise; 4.30 Margate, Rev. xx. 12, supper, conversed, prayer; 9.30 [cipher] ॐ.

*Thursday 17*

4 Prayed, tea, conversed, prayer; 7 Dilig[ence]; 3 Dartf[ord], dinner; 4 Dil[igence]; 6.45 at home, letters, supper; 9 prayer; 9.30.

*Saturday 19*

4 Prayed, letters; 8 tea, conversed, prayer; 9 letters; 1 dinner, conversed, prayer; 2.15 sleep, letters, prayed; 3.30 prayed; 4.30 tea, conversed, letters; 7.30 within, supper, conversed, on business; 9.30.

*Sunday 20<sup>2</sup>*

4 Prayed, letters, sleep; 8 Sp[italfields]; 9.30 prayers, Matt. xxii. 12! communion; 1 dinner, conversed, prayer; 2 visited, sleep, the leaders, tea, prayer; 5 Lu. xv. 32, society, married persons; 7 within to some; 7.30 with sister Moore; 8 supper, prayer; 9.30.

<sup>1</sup> Edward Perronet (1726–92–3), the third and last surviving son of Vincent Perronet. In 1756–7 and to the end of his life he was resident at Canterbury, where he wrote the *Mitre*, copies of which are still preserved in the British Museum, the Rylands Library Man-

chester, and the Conference Office Library. This was Wesley's last interview with the author of 'All hail the power of Jesu's name.' See above, vol. iii. p. 277.

<sup>2</sup> He wrote from London to Miss Nancy Bolton (*W.H.S.* vol. viii. p. 199).

*Mon. 21.*—I went to Sevenoaks, where the work of God has been at a stand for many years. It was a rainy night; notwithstanding which, the chapel was crowded from end to end.<sup>1</sup> God seemed to rest in an uncommon degree upon the whole congregation. I was still more surprised to see the house filled in a very dark, rainy morning; a sight which has not been for many years. Surely God is about to give this poor, dead people yet another gracious visitation.

*Fri. 25 (being Christmas Day).*—We began the service in the new chapel at four o'clock, as usual; where I preached again in the evening, after having officiated in West Street at the common hour.

*Sat. 26.*—We had a very uncommon congregation in the evening, with a very uncommon blessing.

*Monday 21*

- 4 Prayed, Heb. xii. 1 ! select society, tea; 7 chaise with Mr. Dickenson; 9.30 Farnborough; 10.30 chaise; 12.30 Sevenoaks, within; 1 dinner, letters; 3 christened two, tea, prayed, 16 Mark xii. 32 ! within, writ narrative; 8 supper, conversed, prayer; 9.30.

Mat. vii. 21.

*Tuesday 22*

- 4 Prayed; 5 Heb. xii. 1 ! select society, tea, chaise, London; 1 dinner, letters; 5 tea, conversed; 8 at home, supper, prayer; 9.30.

*Wednesday 23*

- 4 Prayed, on business, sleep, letters; 6 tea, conversed, prayer, letters; 1.30 Mr. [ ], dinner, together; 4 within, on business, tea, writ narrative; 8 supper, within, prayer; 9.30.

*Thursday 24<sup>2</sup>*

- 4 Prayed, letters, sleep; 8 tea, conversed, prayer, letters; 10 writ Mag.; 1 dinner; 2 together, Mag.; 4 prayed, conversed, tea; 6 letters; 8 supper, conversed, prayer; 9.30.

*Christmas Day*

- 3.30 Drest, prayers, Rom. iv. 1; 6 tea, writ Mag.; 9.30 Chappel, prayers; 11 Mat. i. 23 ! communion, dinner; 2.30 sleep, prayed, tea; 5 prayers, Tit. ii. 12; 6.30 writ narrative; 8 supper, conversed, prayer; 9.30.

*Saturday 26*

- 4 Prayed; 7.30 letters, tea, prayer, letters; 1 at brother Thwait's, within; 2 dinner, conversed; 3 prayed; 4 tea, conversed; 6 prayers, Heb. vi. 8, 10, 11 ! supper, communion, Pen[ry] on business; 9.30.

<sup>1</sup> This chapel, opened by Wesley Dec. 12, 1774, remained in use until 1853 (*Meth. Rec.* April 7, 1904, and *Meth. Rec.* Winter No. 1900, p. 91).

<sup>2</sup> He wrote from London to Thomas Rutherford (new ed. *Wesley Letters*).



*Sun. 27.*—I preached in St. Luke's,<sup>1</sup> our parish church, in the afternoon, to a very numerous congregation, on 'The Spirit and the Bride say, Come.' So are the tables turned, that I have now more invitations to preach in churches than I can accept of.

*Mon. 28.*—I retired to Peckham, and at leisure hours read part of a very pretty trifle—the Life of Mrs. Bellamy.<sup>2</sup> Surely never did any, since John Dryden, study more—

To make vice pleasing, and damnation shine<sup>3</sup>—

than this lively and elegant writer. She has a fine imagination, a strong understanding, an easy style, improved by much reading; a fine, benevolent temper, and every qualification that could consist with a total ignorance of God. But God was not in all her thoughts. Abundance of anecdotes she inserts, which may be true or false. One of them, concerning Mr. Garrick, is curious. She says: 'When he was taking ship for England, a lady presented him with a parcel, which she desired him not to open till he was at sea. When he did he found Wesley's Hymns, which he immediately threw overboard.' I cannot believe it. I think Mr. G[arrick] had more sense. He knew my brother well; and he knew him to be not only

#### Sunday 27

- 4 Prayed, letters; 8 Chappel; 9.30 prayers; 1 Jo. i. 3! communion, dinner, conversed, prayer; 3 St. Luke's, Rev. xxii. 17, society, the single men, prayed; 8 supper, conversed, prayer; 9.30.

#### Monday 28

- 4 Prayed, letters; 7 on business, tea, writ narrative, chaise; 9 within; 9.30 prayers, Rev. xiv. 1, communion, select society, dinner; 2.15 chaise; 4.30 Woolwich, tea, conversed; 6 Isai. lv. 6! 8.30 supper, conversed, prayer; 9.30.

<sup>1</sup> James Freeman writes: 'I went to hear Mr. Wesley at St. Luke's. I think it was as much crowded as I ever remember St. Peter's in Dublin when Dean Kirwan preached.'

<sup>2</sup> A long account of the work (which is entitled *An Apology for her Life written by Herself*) and of its author appeared in the *Arm. Mag.*

<sup>3</sup> Quoted from Samuel Wesley senr., who, in his *Epistle Concerning Poetry*,

wrote of Dryden (alluding to the Last Day):

How will he wish each loud-applauded line  
Which makes vice pleasing and damnation  
shine,  
Had been as dull as honest Quarles', or mine!

Did Pope, who knew the Epworth rector's works, get the idea of his *Dunciad* from Samuel Wesley's satire? and may not Byron's *English Bards and Scotch Reviewers* be a lineal descendant?

far superior in learning, but in poetry, to Mr. Thomson and all his theatrical writers put together. None of them can equal him, either in strong, nervous sense, or purity and elegance of language. The musical compositions of his sons are not more excellent than the poetical ones of their father.

In the evening I preached to a crowded congregation, some of whom seemed a good deal affected.

*Thur. 31.*—I preached at the new chapel; but, to avoid the cramp, went to bed at ten o'clock. I was well served. I know not that I ever before felt so much of it in one night.

1790. JAN. 1, *Fri.*—I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning; I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God, I do not slack my labour. I can preach and write still.<sup>1</sup>

*Tuesday 29*

5.30 Prayed; 6 Mark i. 15, tea, within; 8.30 chaise; 10 Peckham, within, Dr. Coke, Journal; 1.30 dinner, conversed, Journal; 3.30 writ narrative, prayed, conversed; 6.30 Mark xii. 32! supper, conversed, prayer; 10.30.

*Wednesday 30<sup>2</sup>*

4.30 Prayed, sermon, read Bellamy; 8 tea, conversed, prayer, sermon, Bell[amy]; 12 garden, within, dinner; 2.30 Bell[amy], prayed; 5 tea, conversed, Bell[amy]; 8.30 supper, prayer; 10.

*Thursday 31*

4.45 Prayed, sermon, Bell[amy]; 8 tea, conversed, sermon, Bellamy; 12 prayer, chaise; 1.30 dinner, within, prayer, sleep; 3.30 writ narrative, prayed, the preachers, tea, writ sermon, supper; 8.30 Rev. iii. 1! 12.30.

JAN. 1, 1790, *Friday*

6 Ill; 7.30 prayed, tea, writ narrative; 9.30 prayers, 2 Pet. iii. 12! communion; 1 at brother Ball's, dinner, sleep, Journal; 4.30 tea, conversed, prayed, Committee, supper, prayer; 9.30.

<sup>1</sup> Henry Moore (*Life of Wesley*, vol. ii. p. 379) writes:

Being in the house with him when he wrote thus, I was greatly surprised. I knew it must be as he said; but I could not imagine his weakness was so great. He still rose at his usual hour, four o'clock, and went through the many duties of the day,

not, indeed, with the same apparent vigour, but without complaint, and with a degree of resolution that was astonishing. He would still, as he afterwards remarks, 'do a little for God before he dropped into the dust.'

<sup>2</sup> On Dec. 30 he wrote at Peckham *Thoughts on a Late Publication (Works*, vol. xiii. p. 411).

*Sat. 2.*<sup>1</sup>—I preached at Snowfields, to the largest congregation I have seen there this year, on 'I am not ashamed of the gospel of Christ.'

*Sun. 3.*—I suppose near two thousand met at the new chapel to renew their covenant with God, a scriptural means of grace which is now almost everywhere forgotten except among the Methodists.

*Tues. 5.*—I paid a visit to my old friend Mark Davis; and in the evening I preached to a small audience at Leytonstone.

*Wed. 6.*—I preached to a larger and more awakened congregation at Stratford.

*Saturday 2*

- 4 Prayed, letters; 8 tea, conversed, prayer, letters, sermon; 1 dinner, conversed, prayer; 2.30 sleep, prayed; 4.30 tea, conversed; 5 visited! 6 prayers, Rom. i. 16! communion, supper, Pen[ry]; 8.45 Pen[ry], on business; 9.30.

*Sunday 3*

- 4 Prayed, letters, the preachers; 9.30 prayers, Heb. viii. 10, communion, writ narrative; 1 dinner, within, prayer; 2 sleep, prayed; 3 the Covenant; 5.30 tea, prayed, within to some; 8 supper, prayed; 9.30.

*Monday 4*

- 4 Prayed, Psal. lxxvi. 11, communion, select society, letters; 8 tea, conversed, prayer, writ narrative; 11 coach; 12 select society; 1 dinner, conversed, on business, sleep; 3.30 visited; 4 tea, conversed, visited, prayed; 6 prayers, Rom. iii. 23, supper, the bands; 9.15.

*Tuesday 5*

- 4 Prayed, Psal. lxxvi. 11, communion, on business, meditated; 7 tea, conversed, chaise, writ letters; 2 chaise, tea, Latonstone, letters, dinner, conversed, letters, [—] [—] Laton; 6 Prov. iii. 17; 7 chaise; 8 supper, together, prayer; 9.45.

*Tuesday 5<sup>2</sup>*

- 5.30 Prayed, sermon; 8 tea, conversed, prayer, sermon, read; 12 garden, conversed, letters; 1.30 dinner, together; 3 read, prayed; 4.30 tea, conversed, chaise, Stratford; 6 Matt. xxii. 12! 7 chaise, read; 8 supper, within, prayer; 9.30.

*Wednesday 6<sup>3</sup>*

- 5 Read; 8 tea, conversed, prayer; 8.30 letters, writ narrative; 1.30 dinner, conversed, writ narrative; 4 prayed, tea, chaise; 5.30 Stratford; 6 Matt. xxii. 12! chaise; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote to Daniel Jackson (Tyerman's *Life of Wesley*, vol. iii. p. 598).

<sup>2</sup> Printed as written; but the entry for the following day (6th) is evidently a

repetition of this, with slight variations.

<sup>3</sup> He wrote from near London to Thomas Tattershall in Norwich (new ed. *Wesley Letters*).



*Tues. 12.*—I retired to Highbury Place to answer my letters.

*Thursday 7*

- 4 Prayed, writ letters ; 8 tea, within, prayer ; 9 chaise, London, letters ; 1 dinner, on business ; 3.30 prayed ; 4.30 tea, writ narrative ; 7 Dr. Coke, supper, conversed, prayer ; 9.30.

*Friday 8*

- 4 Prayed, writ letters, writ narrative ; 12 the females, prayer ; 2 dinner, conversed, prayer ; 4 J. E [—] ; 5 tea, Book Committee ; 8 supper, conversed, prayer ; 9.45.

*Saturday 9*

- 5 Prayed, letters, tea, prayer ; 9 letters ; 1.15 dinner, conversed, prayer, writ narrative ; 5 tea, conversed ; 6 prayers, communion, supper ; 8 Pen[ry], on business ; 9.30.

*Sunday 10*

- 4 Writ narrative ; 8 Chapel, prayers, Matt. vi. 7, communion ; 1 dinner, sleep, the leaders ; 3.30 prayers, Rom. viii. 33, society, coach, society, supper, prayer ; 9.30.

*Monday 11*

- 4 Prayed, Heb. iv. 9, select society, tea, prayer, letters ; 12 select society, dinner, conversed, prayer ; 3 prayed, within, tea ; 6.30 prayers, Gen. i. 27, supper, the bands ; 9.30.

*Tuesday 12*

- 4 Prayed, Heb. iv. 9 ; 7 tea, conversed, coach ; 7.45 letters, coach ; 1 Hi[ghbury] Place ; 2 dinner together ; 3.30 Mag., prayed ; 5.30 tea, together, read narrative ; 8 supper, conversed, prayer ; 9.45.

*Wednesday 13<sup>1</sup>*

- 4 Prayed, Mag., tea, prayer ; 8 Mag., letter, coach, at Mr. Bird ; 1.30 dinner, conversed ; 2 Mag., prayed ; 5 tea, writ Mag. ; 8 supper, conversed, prayed ; 9.30.

*Thursday 14*

- 4 Prayed, Mag. ; 7.15 tea, conversed, prayer, coach ; 9 at home, on business, letter ; 11 coach ; 1 Camber[well] ; 2 dinner, conversed, prayer, sleep, prayed, Mag. ; 5 tea, conversed, prayer ; 6.15 1 Pet. i. 24 ! 8.30 conversed, prayer ; 10.

*Friday 15*

- 4 Prayed, Mag., tea, conversed, prayer, letters ; 1 at Mr. Thornton's, dinner, conversed, writ narrative ; 3.30 letters, prayed, tea, Mag. ; 8 supper, conversed, prayer ; 9.45.

<sup>1</sup> He wrote to John Mason protesting against the people having a share in the choice of 'either stewards or leaders. . .

We are not republicans, and never intend to be' (*Works*, vol. xii. p. 455).

*Sun.* 17.—I buried Mrs. Dornford (a good woman), and preached her funeral sermon.<sup>1</sup> In the afternoon I preached in Great St. Helen's, to a large congregation. It is, I believe, fifty years since I preached there before. What has God wrought since that time!<sup>2</sup>

*Thur.* 21.—I paid a visit to an eminent sister, of whom every one despaired. She resolved to set out once more. May God uphold her with His right hand!

#### Saturday 16

4.30 Prayed, Mag. ; 7.30 tea, conversed ; 8 prayer, chaise ; 9 at home, on business ; 2 ill, at Dr. W[—]gen's ! dinner, together, prayer ; 4.15 tea, prayed, Mag. ; 7.45 supper, conversed, Pen[ry], on business ; 9.30.

#### Sunday 17

4 Prayed, letter ; 8 the preachers ; 9.30 prayers, 2 Cor. xiii. 11 ! communion, buried Mrs. Dornford ; 1 dinner, sleep, prayed ; 3 St. Helen's, Heb. ix. 27 ! tea, prayed, society ; 7.30 supper ; 9 prayer ; 9.30 lay down, ill.

#### Monday 18

4 Prayed, Heb. vii. 19 ! select society ; 7 tea, conversed, sleep ; 8.30 letters ; 4.45 tea, prayed ; 6.30 prayers, R , supper, the bands, within ; 9.30.

#### Tuesday 19<sup>3</sup>

4 Prayed, Heb. vii. 19, read Mag. ; 7 tea, conversed, chaise ; 8.30 letters, writ narrative ; 2.30 at Mr. , dinner, writ letter ; 6 prayers, 1 Cor. i. 24, communion ; 7 [—] ; 8 supper, within, prayer ; 9.30.

#### Wednesday 20

4 Prayed, letters ; 7.30 tea, conversed, prayer, writ letters, at ; 2.30 at Mr. Wol[ff's], dinner, writ letter ; 5 tea, conversed, prayer ; 6 prayers, 1 Cor. ii. 2, communion ; 8 supper, prayer ; 9.30.

#### Thursday 21

4 Prayed, Mag., tea, prayer, prayer, letters ; 11 Mag., letters, at brother Paramore ; 2 dinner, conversed, prayer ; 2.45 letters, sleep ; 4.30 at sister Wis[—]l [? Wiswell], tea, conversed, prayer, prayed ; 6.30 1 Cor. iii. 8, the bands, supper ; 9.30.

<sup>1</sup> James Freeman writes :

She was the wife of an eminent wine-merchant, who keeps his chariot. The corpse was brought into the chapel, and afterwards, on being taken out, Mr. Wesley walked before it in his white surplice to the burying-place adjoining the Artillery Ground, where he read the service and then gave out, 'To Father, Son, and Holy Ghost.'

For her marriage, at which Wesley and other clergymen were present, see above, vol. iv. p. 361.

<sup>2</sup> See above, vol. i. p. 460.

<sup>3</sup> He wrote from near London to Daniel Jackson in Stockport—a grateful, hopeful note (new ed. *Wesley Letters*).

*Sun. 24.*—We had a lovefeast for all the society, at which many spoke their experience with much simplicity.

*Mon. 25.*—I went to Dorking, and laboured to awaken a harmless, honest, drowsy people, who for many years have seemed to stand stock-still, neither increasing nor decreasing.

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*Friday 22*<sup>1</sup>

- 4 Prayed, read Beere !<sup>2</sup> 7.30 tea, writ sermon ; 12 the females ; 1 prayer ; 2 at J. Marsden's, dinner, conversed, prayer ; 3.15 sleep, prayed ; 4.30 tea, conversed, prayer, Beere ; 8 supper, within, prayer ; 9.30.

*Saturday 23*

- 4 Prayed, Beere ; 7.30 tea, conversed, prayer, sermon ; 11.30 letters ; 1 dinner, conversed, sleep, prayed ; 4 tea, conversed, prayer, visited ; 6 prayers, Heb. iv. 9 ! communion ; 7.45 supper, Pen[ry] ; 9 on business ; 9.30.

*Sunday 24*

- 4 Prayed, Mag. ; 8 Sp[italfields] ; 9.30 prayers, Lu. xx. 34 ! communion ; 1 dinner, within, prayed ; 2 sleep, letters ; 3 the leaders, tea, prayed ; 5 prayed, 1 Cor. vi. 20, general lovefeast ; 8 supper, conversed, prayer ; 9.30.

*Monday 25*

- 4 Prayed, 1 Cor. vi. 20, select society, tea ; 7 chaise, Epsom ; 10.45 chaise ; 1.15 Dork[ing], within ; 2 dinner, sleep, letters ; 4.30 writ narrative ; 5 tea, conversed ; 6 Mark xii. 32, communion ; 8 supper, conversed, prayer ; 9.30.

*Tuesday 26*

- 4 Prayed, on business ; 6 1 Sam. xxi. 8, class, tea ; 8 chaise ; 10 Inn, chaise ; 12.45 at home, on business ; 2 dinner, conversed, prayer ; 3.30 sleep, prayed ; 5 tea, conversed ; 6.30 2 Cor. vii. 2-9, the letters ; 8 supper, conversed, prayer ; 9.30.

*Wednesday 27*

- 4 Prayed, letters, tea, prayer ; 8 letters ; 1 dinner, conversed, read, sleep, prayer ; 4.45 tea, conversed ; 6 prayers, 1 Cor. viii. 1 ! communion ; 8 on business, supper, within, prayer ; 9.30.

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<sup>1</sup> He wrote from London to Thomas Rutherford, advising the exclusion of all who do not regularly meet in class, and announcing the coming of Dr. Coke, who is in 'an excellent spirit' (new ed. *Wesley Letters*).

<sup>2</sup> In 1789 the Rev. Richard Beere,

rector of Ludbrooke, Lincs., issued *An Epistle to the Chief Priests and Elders of the Jews*, dealing with the subject of the coming restoration of the Jews to their own land, which, he argued, would take place in 1791. He issued a second *Epistle* in 1790.

*Fri. 29.*—We had our general Quarterly Meeting, whereby it appeared that the society received and expended about three thousand pounds a year; but our expense still exceeded our income.

*Sat. 30.*—I began meeting the classes, which took up this day and all the next week.

*FEB. 7, Sun.*—I preached the funeral sermon of that saint of God, Robert Windsor,<sup>1</sup> many years a burning and a shining

*Thursday 28*

- 4 Prayed, letters; 7.30 tea, conversed, prayer; 9 letters; 1 Highgate, read Benson; 2 dinner, Benson; 5 tea, conversed, prayed, Benson; 6.30 Matt. xxii. 12, Bens[on]; 8 supper, conversed, prayer; 10.

*Friday 29*

- 4.30 Prayed, Ben[son]; 6 Rom. xii. 1, tea, conversed, [—], writ letters; 12 the females; 1 prayers; 2 dinner, conversed, on business, sleep, prayer; 6 Yearly Meet[ing]; 8 supper, within, prayer; 9.30.

*Saturday 30*

- 4 Prayed, letters; 7 class, tea, class; 2 dinner, visited; 3 class, Mag.; 4 prayed, tea, writ narrative; 6 on business, 1 Cor. xiii. 13, supper, on business; 9.30.

*Sunday 31<sup>2</sup>*

- 4 Prayed, letters, Chapel; 10 prayers, Psa. cxlvi. 4! communion, dinner, sleep, letters; 4 prayed, Lu. xxi. 36, chaise, tea, society, supper, prayed; 9.30.

*FEB. 1, Monday<sup>3</sup>*

- 4 Prayed, letters, Heb. xiii. 20, select society: 7 class; 8 tea, class; 12 dinner; 2.15 [—]; 5 tea, class; 1 Cor. xiii. 13, class, supper, conversed, prayer; 9.30.

<sup>1</sup> He was one of the first members of the Foundry in 1740. In Wesley's lists of the societies, he is entered as No. 63. He was in office at the Foundry during the whole of its history, and also for twelve years at the new chapel. He died in great peace at eighty-six years of age. No greater honour could have been paid to his memory than the six lines written by Wesley in his Journal. A mural tablet records also other members of his family, many of whom rest in the family grave under Wesley's Chapel. See Stevenson's *City Road Chapel*, p. 507; also *Arm. Mag.* 1791, p. 73.

<sup>2</sup> Early in the year Wesley wrote in reply to William Black in Halifax, Nova Scotia, warning against jealousies and disputes. With the fire and optimism of a young man he writes, 'O stir up the gift of God that is in you, and wrestle. He is doing great things in many parts of Europe,' and Wesley expects greater things (*Memoir of Black*, p. 358).

<sup>3</sup> At this point the Diary preserved at Headingley College commences, and is continued until Feb. 23, 1791—a week before the writer's death. As the entries draw to a close, the handwriting becomes increasingly tremulous and more difficult to decipher.

light. He was born a few months after me, was a prudent, serious, diligent man, full of mercy and good fruits, without partiality, and without hypocrisy. He seemed on the brink of death some months ago, but was suddenly raised up again, praised God without ceasing a few days, and then laid down and died.

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*Tuesday 2*

- 4 Prayed, letters, tea, class ; 1 dinner, conversed ; 2 class ; 5 tea, writ narrative ; 6 prayed ; 6.30 1 Cor. xiii. 8 ! the leaders, supper, conversed, prayer ; 9.30.

*Wednesday 3<sup>1</sup>*

- 4.15 Prayed, letters ; 6 class, tea, class ; 1 dinner, conversed, prayer ; 2 class ; 5 tea, prayer, chaise ; 7 within ; 8 supper, within, prayer ; 9.30.

*Thursday 4<sup>2</sup>*

- 4 Prayed, letters ; 6 class, tea, class ; 1 dinner, conversed, prayer ; 2 class ; 4 prayed, tea ; 6.30 1 Cor. xiii. 8 etc., the bands ; 8 supper, within, prayer ; 9.30.

*Friday 5*

- 4 Prayed, writ narrative, class, tea, class ; 1 dinner, class ; 4.30 prayed ; 5 Committee ; 6 tea, within ; 7.30 prayed ; 8 supper, within, prayer ; 9.30.

*Saturday 6*

- 4 Prayed, letters ; 8 tea, conversed ; 9 letters ; 1 dinner, conversed, prayer ; 3 writ narrative, prayed, walk ; 5 tea, conversed, prayer ; 6 prayers ; 8 supper, conversed, Pen[ry], on business ; 9.30.

*Sunday 7*

- 4 Prayed, letter, meditated, the preachers ; 9.30 prayers, Mark vii. 37 ! communion ; 1 dinner, conversed, sleep, the leaders, tea, conversed, prayer ; 4.45 prayers, buried R[obert] Winds[or], 1 Cor. xv. 19 ! society, supper, conversed, prayer ; 9.30.

*Monday 8*

- 4.30 Rom. xiii. 8 ! select society, chaise, tea ; 12 select society, dinner ; 2 class ; 4.30 Lady Mary F[itgerald], tea, conversed ! 1 Cor. xiv. 12 ! supper, the bands ; 9.30.

*Tuesday 9*

- 4 Prayed, Rom. xiii. 8, class, tea, conversed, class ; 1 dinner, conversed ; 2 class ; 4.30 tea, conversed, class ; 2 Cor. vi. 2, communion ; 8 prayer, conversed, prayer ; 9.30.

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<sup>1</sup> On Feb. 3 he wrote from London to Freeborn Garrettson. 'Time,' he says, 'has shaken me by the hand, and death

is not far behind' (*Works*, vol. xiii. p. 74).

<sup>2</sup> He wrote from London to Mr. Morrell (new ed. *Wesley Letters*).



*Wed.* 10.—We found much of the presence of God in the chapel at Brentford, where the congregation was exceeding large. So it was the next evening at Lambeth, though perhaps not so much alive.<sup>1</sup>

*Sat.* 13.—The meeting of the penitents in the evening was exceeding solemn, as indeed it generally is.

*Sun.* 14.—I preached a sermon to the children at West Street Chapel. They flocked together from every quarter, and truly God was in the midst of them, applying those words, 'Come, ye little children, hearken unto me ; and I will teach you the fear of the Lord.'

*Wednesday 10*

4.15 Mag. ; 6 class, tea, class ; 1 dinner, prayer ; 2 class, conversed, chaise, Bren[tfor]d ; 5 tea, conversed ; 6 Mark xii. 32 ! class ; 8 supper, prayer ; 9.30.

*Thursday 11*

4 Prayed, Mag. ; 6 Mal. iii. 1, tea, conversed ; 7.30 chaise ; 8.30 Chappel, letters ; 2 dinner, conversed, prayer, walk ; 4.15 letters, Mark xii. 32 ! class, supper, prayer ; 9.30.

*Friday 12*

4 Prayed, Mag. ; 6 1 Cor. xv. 19, Mr. Gold, conversed, chaise ; 8.30 at home, on business, letters ; 12 females ; 1 prayer ; 2 dinner, conversed, prayer, prayed ; 5 tea, within, prayer ; 6 Mag. ; 8 supper, within, prayer ; 9.30.

*Saturday 13*

4 Prayed, Mag. ; 7.30 tea, conversed, prayer, letters, the Painter ; 12 walk, dinner, conversed, prayer ; 3 sleep, letter, prayed, tea, conversed, prayer, meditated, within, supper, Pen[ry], on business ; 9.45.

*Sunday 14*

4 Prayed, Mag. ; 8 Chapel ; 9.30 prayers, *Psa.* xxxiv. 11 ! communion ; 1 dinner, together ; 2 prayer, sleep ; 5 the leaders, prayers, *Mat.* xxv. 42, tea, society ; 7 conversed, supper, prayer ; 9.30.

*Monday 15*

4 Prayed, *Jer.* xvii. 9, select society, tea, conversed, prayer, writ narrative ; 10 the Painter ; 11 on business, chaise ; 12 select society ; 1.30 dinner, conversed, prayer ; 3 sleep, prayed ; 5 tea, conversed, prayer, prayed ; 6.30 prayers ; 2 Cor. iv. 18 ! supper, the bands ; 9.30.

<sup>1</sup> On. Feb. 11 he wrote from London to Adam Clarke, and on the 13th to

Mrs. Cock (née Bisson) (*Tyerman's Life of Wesley*, vol. iii. p. 599).

*Tues.* 16.—I retired to Balham for a few days, in order to finish my sermons and put all my little things in order.

*Thur.* 18.—I preached once more at poor Wandsworth. The house was more crowded than it has been for several years, and I could not but hope that God will once more build up the waste places.

*Fri.* 19.—I preached to a large audience at Chelsea, and examined the little society, who do not decrease, but rather grow in grace and strengthen each other's hands.

*Sun.* 21.—I preached to the children at the new chapel, and I believe not in vain.

*Mon.* 22.—We had a comfortable opportunity at West Street,

*Tuesday 16*

- 4 Prayed, Jer. xvii. 9, letters, tea, walk ; 8 tea, writ narrative, Mag. ; 1 dinner, christened, prayer ; 3 chaise, Bal[h]am ; 5 tea, conversed, writ narrative ; 8 supper, conversed ; 9 prayer ; 9.30.

*Wednesday 17*

- 4.45 Prayed, society ; 8 tea, conversed, sermon ; 1 garden ; 2 dinner, conversed, sermon ; 5 prayed, garden, tea, conversed ; 6 read ; 8 prayer, supper, prayer ; 9.30.

*Thursday 18*

- 4 Prayed, writ society, writ narrative ; 8 conversed, prayer, sermon ; 12 garden, within ; 2 dinner ; 2.30 coach ; 3 with Mrs. Wolff, Wandsworth[th], tea, within ; 6 Heb. iii. 6 ! coffee, coach ; 8 Balham, supper, conversed, prayer ; 9.30.

*Friday 19*

- 4 Prayed, read Mag. ; 8 tea, within, prayer, sermon, read [—] Ra. ; 12 garden, read narrative ; 2.30 dinner, together ; 3 chaise ; 4.30 at Mrs. Griff[ith's], tea ; 6 Chelsea, Heb. ix. 27, class ; 8 supper, conversed, prayer ; 10.

1 Thes. iv. 1.

*Sunday 21*

- 4 Prayed, Sillon, Sp[italfields] ; 9.30 prayers ; 2 Cor. vi. 1 ! communion ; 1.15 dinner, conversed, prayer, sleep ; 3 the leaders, tea, conversed, prayed ; 5 prayers, Psal. xxxiv. 11 ! society, within, supper, prayer ; 9.30.

*Monday 22*

- 4 Prayed, Dr. Hamilton, select society, read narrative ; 8 tea, conversed, prayer, letters ; 10 Painter ; 1 writ narrative at brother Cowland's, dinner, within, prayer, walk, sleep, tea, conversed, tea ; 6.30 prayers, Gal. v. 5, supper, the bands ; 9.30



and another on *Tuesday* evening at the new chapel, where we had also a solemn meeting of the leaders. I submitted to importunity, and once more sat for my picture.<sup>1</sup> I could scarce believe myself—the picture of one in his eighty-seventh year!

*Wed. 24.*—I preached once more at Wapping to a crowded audience, and the next evening at the new chapel, thoroughly filled.<sup>2</sup>

*Fri. 26.*—I preached at Rotherhithe, where also there is lately a remarkable revival of the work of God.

*Sat. 27.*—I dined at Mr. Baker's, one of the Sheriffs of London

*Tuesday 23*

- 4 Prayed, within to many; 7 tea, within, chaise; 8 letters; 12.30 [cipher] ~; 1 dinner, conversed, prayer; 3 letters; 5 tea, conversed, prayed; 6.30 prayers, Gal. vi. 15, the leaders, supper, prayer; 9.30.

*Wednesday 24*

- 4 Prayed, rode with Geo[rge] Whitf[ield], writ narrative; 8 tea, conversed, prayer, writ narrative; 9 writ letters, within to many; 1 at Edw[ard] Collinson's, dinner, conversed, prayer, sleep; 5 at brother Parker's, tea, conversed, prayer; 6 prayers, Eph. i. 13! communion, supper, conversed, prayer; 9.30.

*Thursday 25*

- 4.30 Prayed, read; 7.30 at sister Dickenson's, tea, conversed, prayer; 8.30 writ narrative; 10.15 the Painter, writ narrative; 1 dinner, conversed, prayer, at brother Ur[ling's]; 3 sleep, prayed, tea, conversed, prayer; 6 prayed; 6.30 Eph. ii. 8! the bands; 8 supper, conversed, prayer; 9.30.

*Friday 26*

- 4 Prayed, Mag.; 7.30 tea, within; 8 visited; 10 writ narrative, writ letters, within to many; 12 on business; 1 at Mr. Jones's, dinner, conversed, prayer; 3 chaise; 4 Redriff [Rotherhithe] class; 5 tea, class; 6 2 Cor. vi. 1, class, chaise; 8 at home, supper, prayer; 9.30.

*Saturday 27*

- 4 Prayed, read Mag., on business; 7.30 at sister Monk's, tea, within, visited; 9 writ narrative, letters; 1 at the Sheriff's, dinner, conversed, prayer; 2 at home; 3 sleep, letters, prayed, walk; 5 at brother Collinson's, tea, conversed; 6 prayers, Eph. iii. 13 etc., communion, supper, Pen[ry] on business; 9.30.

<sup>1</sup> Mr. Wright (*W.H.S.* vol. iv. p. 3) says Arnold was the painter of this miniature on ivory. The original once belonged to Mr. T. Marriott. Its size was  $4\frac{1}{4}$  by  $3\frac{1}{4}$  inches. Ridley executed an engraving of it.

<sup>2</sup> On Feb. 25 he wrote, in London, *A Word to whom it May Concern*, referring to John Atlay's resignation and his over-rating of the Book-Room stock; on the 27th he wrote to Robert Carr Brackenbury (*Works*, vol. xiii. pp. 281-2, *ibid.* p. 8).

—a plain man, who still lives in an inn-yard!<sup>1</sup> In the evening I had such a congregation at Snowfields as has not been seen there before for many years. Afterwards I met the penitents for the last time. They quite filled the room, and God was in the midst of them.

*Sun.* 28.—We have not had such a congregation at the new chapel since the renewal of the covenant, nor such a blessing; the hearts of the people were like melting wax. Most of them were in tears, and I trust they will not soon forget the exhortation which was then given them.

In the afternoon I preached at West Street Chapel on Eph. v. 1, 2. The chapel would not near contain the congregation. All that could squeeze in seemed much affected, and it was with difficulty I broke through and took chaise for Brentford, where I came before six o'clock. The congregation here also was by far the largest I ever saw here; so that, it seems, our labour even here will not be in vain.

MARCH 1, *Mon.*<sup>2</sup>—I left Brentford early in the morning, and

*Sunday 28<sup>3</sup>*

4 Prayed, Mag., on business; 8 the preachers; 9.30 prayers, 1 Thes. iv. 1! communion, chaise; 1.30 dinner, conversed, sleep; 3 prayers, Eph. v. 1, 2! chaise; 5.30 Brentford; 6 Matt. xv. 28! within; 8 supper, conversed, prayer; 9.45.

MARCH 1, *Monday*

4.30 Tea, chaise; 6 Maidenhead, tea; 7 chaise; 10 Theal[e], chaise; 11.45 Newbury, writ narrative, conversed; 1.30 walk; 2 writ narrative, sleep, prayed, tea, conversed; 6 Heb. ix. 27, supper, conversed, prayer; 9.30.

<sup>1</sup> Thomas Baker, of the Greyhound Inn, Smithfield. He belonged to the Blacksmiths' Company, and died Jan. 10, 1793. He was a horse-dealer. See *W.H.S.* vol. v. p. 113.

<sup>2</sup> A printed circular announcing Wesley's route from Stroud to Aberdeen was issued on March 1. It was signed by Wesley, and was sent to the preachers throughout the connexion, the object being to facilitate Wesley's correspondence with his people during his tour of the principal societies north of Gloucester. It was accompanied by the following note:

As many persons desire to know where I am from this time until the Conference, I here set down my route, which, if God permit, I shall keep till that time. N.B.—I have not yet finally settled the rest of my plan: I probably shall if I come to York. Many persons are continually teasing me to visit more places. Now let them judge whether I have not work enough.—JOHN WESLEY. (See *W.M. Mag.* 1845, p. 119; Tyerman's *Life of Wesley*, vol. iii. p. 601.)

A similar plan for the return journey was printed. It began with Aberdeen, May 22–8, and ended with Bristol on July 17. See *W.H.S.* vol. ii. p. 215.

<sup>3</sup> He wrote from London to Thomas Tattershall (new ed. *Wesley Letters*).

in the evening preached at Newbury. The congregation was large, and most of them attentive, but a few were wild as colts untamed. We had none such at Bath the following evening, but all were serious as death. Indeed, the work of God seems to flourish here, deepening as well as widening.

*Wed. 3.*—I took a view of the new buildings. There are at present none like them in England. They have not only added a second crescent, with two beautiful rows of houses,<sup>1</sup> near Ludstown, but a whole town on the other side of the city, which is swiftly increasing every day. And must all these fine buildings be burned up? Yea—

Earth and heaven destroyed,  
Nor left even one in the mighty void!<sup>2</sup>

*Thur. 4.*—I went on to Bristol, where I found a people ready

*Tuesday 2*

2.30 Tea; 3 chaise; 6.30 tea, conversed; 11 Chippenham, dinner; 12 chaise; 1.30 Bath, within, writ narrative, prayed; 5 tea, conversed, prayer; 6.30 Jo. xvii. 3! supper, on business, prayer; 9.30.

*Wednesday 3*<sup>3</sup>

5 Prayed, letter; 8 tea, conversed, letters; 12 walk; 2 dinner, within; 3.15 writ narrative, prayed, walk; 5.30 tea, conversed, prayer; 6.30 Jer. viii. 22! society; 8 within, supper, conversed, prayed; 9.30.

*Thursday 4*

4 Prayed, sermon, tea, conversed, at brother Bak[er's], conversed, prayer; 8 chaise, within, Reid, walk! 10 Bristol, on business; 12 letters, walk; 2 dinner, conversed, prayer; 4 sleep, prayed; 5 prayer, tea, conversed; 6.30 2 Cor. viii. 9! the bands, at Mr. Ca[s]tleman's, supper, prayer; 9.30.

<sup>1</sup> The Royal Crescent was begun in 1767; Lansdown Crescent was constructed 1788–93, Marlborough Buildings 1789–91, St. James's Square 1790–93. Ludstown was probably a contemporary corruption of Lansdown, with a reminiscence of Lud, the mythical king of Britain, father of Bladud, the traditional founder of the city *circa* 853. For a description see Macaulay's *History of England*.

<sup>2</sup> Altered from Young, *The Last Day*, Book I. 67, 8:

Time shall be slain, all nature be destroyed,  
Nor leave an atom in the mighty void.

(*W.H.S.* vol. v. p. 158.) Wesley's

Journal was written in various places, often far removed from all possibility of reference to the authors he quoted. The large majority of such quotations are inexact, and the one master-explanation applicable to all is quotation from memory. No memory can be always and everywhere verbally accurate, in such a vast literary field as Wesley's quotations cover.

<sup>3</sup> He wrote from Bath a circular letter 'To the Brethren,' recommending a form of Bond to the proprietors of all the unsettled preaching-houses (new ed. *Wesley Letters*).

prepared for the Lord. The preachers are in earnest, the fruit of which plainly appears in the congregations.

*Fri. 5.*—Hearing Mr. W[ait],<sup>1</sup> of Belton, was dying, I went over and spent an hour with him. His spirit was much comforted, and in a few days he was nearly as well as ever.

*Sat. 6.*—I preached in the evening at Temple Church. Mr. Easterbrook<sup>2</sup> has lately been very ill; but God has again lifted up his head to be a father to the poor a little longer.

*Sun. 7.*—I preached at the room morning and evening, and about two in the afternoon at Kingswood. Just as I concluded my sermon in the room, a lady came in her carriage in all haste; and, finding the sermon was over, earnestly desired to stay at the society. Afterwards she importuned me much to call on her at the Hot Wells, where her husband, Governor

#### Friday 5

- 4 Prayed, letters; 8 tea, within, prayer; 8.30 chaise; 10 Belton, conversed, prayer; 10.45 chaise; 11.45 at home, the females; 1 prayer; 2 dinner, conversed, prayer, prayed; 5 tea, conversed, prayer, prayed; 6.30 Psal. xxxiv. 11! supper, within, prayer; 9.30.

#### Saturday 6

- 4 Prayed, letters; 8 tea, conversed, prayer, letters; 1 dinner, conversed, prayer, letters, prayed; 4 at Mr. Easterbrook's, tea, conversed; 5 Temple Church, prayers, Col. i. 10, on business, Penry; 8 supper; 9 prayer, on business; 9.30.

#### Sunday 7

- 4 Prayed, letters; 8 tea, prayer, on business; 9.30 prayers, Lu. xviii. 10, communion; 12.45 coach, at the school, dinner; 2 Lu. x. 24, coach; 3.45 sleep, tea, conversed, prayed; 5 Eph. v. 14, Benso[n]; 7 society! supper, conversed, prayer; 9.30.

<sup>1</sup> See John Valton's Life (*E.M.P.* vol. vi. pp. 97, 120, or *Wesley's Veterans*, vol. vi. p. 101). For memoir see *Meth. Mag.* 1803, p. 130.

<sup>2</sup> Rev. Joseph Easterbrook. This indefatigable clergyman was the son of the Bristol bellman; was educated at Kingswood School; became assistant master at Trevecca College; obtained ordination; was presented to Temple Church by the Bristol Corporation, and succeeded James Rouquet as chaplain of Newgate Prison. Fletcher, writing to the Countess of Huntingdon, says con-

cerning him that when he first entered Trevecca he began to live upon water and potatoes; and yet, besides attending to his scholastic duties, he preached every evening in the week and occasionally as many as four times on Sundays. Those who were awakened under his ministry he sent to meet in class among the Methodists. His work was now nearly ended, for he only lived until the following January, having scarcely completed his fortieth year. See below, p. 96; Tyerman's *Life of Wesley*, vol. iii. p. 600, and Atmore's *Memorial*.



Johnstone,<sup>1</sup> died two years ago. On *Monday*, *Tuesday*, *Wednesday*, and *Thursday* she came to the preaching, and seemed to be much affected. On *Friday* evening I was at Kingswood, and preached to such a congregation as I have not seen there on a week-day for forty years, unless it was at a watch-night. *Saturday* the 13th I spent two hours with her at Granby House, and answered all her questions. She appeared quite willing to know the truth, and to be altogether a Christian; and vehemently desired, if our lives were prolonged, that I would visit her in London. But if we should

*Monday 8*

- 4 Prayed, Rom. xiii. 8!; 8.30 class, tea, class; 12 select society; 1 dinner, conversed, prayer; [blot]; 6.30 Eph. v. 8! at brother Bulg[in's], supper, prayer; 9.30.

*Tuesday 9*

- 4.30 Prayed, writ narrative; 6 class, tea, class; 1 dinner; 2 class; 3 class, tea, prayed; 6.30 M—iii. 1, the leaders, supper, conversed, prayer; 9.30.

*Wednesday 10*

- 4 Prayed, letters, class, tea, class; 1 dinner, conversed; 2 class, tea, prayed: 6.30 Isa. lv. 8! 8 at sister J[ohnson's], supper, prayer; 9.30.

*Thursday 11*

- 4 Prayed, letters; 8 tea, letters; 1 dinner, conversed, prayer, prayers; 1 Cor. i. 30, tea, prayed, tea, Matt. v. 6; 8 the bands, at brother Gifford's, supper, prayer; 9.45.

*Friday 12*

- 4 Prayed, letters, tea, letters, on business; 12 the females; 1 prayer; 2 dinner, conversed; 4.30 at the School, garden; 5 tea, within, prayed; 5.45 ; 7.15 within; 8 supper, within, prayer; 9.30.

*Saturday 13<sup>2</sup>*

- 4 Prayed, letters; 5 the children, accounts, letters; 9 at Mrs. Johnstone's, tea, conversed; 11 at home, writ letters; 1 dinner, Painter; 4 tea, conversed; 5 Temple Ch[urch]; 6 1 Thes[s]. iv. 3, coach, on business, Pen[ry]; 8 supper, conversed, prayer; 9.45.

<sup>1</sup> 'A turbulent senator, an imprudent commander, an obstinate litigant, and a hot-headed duellist' (*Georgian Era*, vol. ii. p. 187). 'He married a lady at Lisbon to whom he had become attached while serving on that station' (*ibid.*). The Americans declined to negotiate with him.

<sup>2</sup> He wrote from Bristol to Jasper Winscom on paying building debts, multiplying preachers, and dividing circuits. 'I wish we had no circuit with fewer than three preachers in it, or less than four hundred miles' riding in four weeks' (new ed. *Wesley Letters*).

live, would she then be willing to see me? If she is, it would be a miracle indeed.

This week I visited the classes in Bristol. I wonder we do not increase in number, although many are convinced, many justified, and a few perfected in love. I can impute the want of increase to nothing but want of self-denial. Without this, indeed, whatever other helps they have, no believers can go forward.

*Sunday* the 14th was a comfortable day. In the morning I met the Strangers' Society,<sup>1</sup> instituted wholly for the relief, not of our society, but for poor, sick, friendless strangers. I do not know that I ever heard or read of such an institution till within a few years ago. So this also is one of the fruits of Methodism.

*Mon. 15.*—I set out early, and dined at Stroud; but in the evening we knew not what to do. The preaching-house was far too small to contain the congregation; so that several

#### *Sunday 14*

- 4 Prayed, letters; 6 Strangers' Society, on business; 8 tea, conversed, prayed; 9.30 prayer, Jo. i. 47, communion; 1 dinner, within; 2.30 sleep, prayed; 4 at A. Staff[ord's], conversed, prayer; 5 1 Thes. v. 16, etc., society, the singers; 8 supper, conversed, prayer; 9.30.

#### *Monday 15*

- 4 Prayed; 5 chaise; 8.30 Newport, tea; 9 chaise; 11 Ryeford, conversed, prayer; 12 chaise; 12.30 Stroud, within; 1.15 dinner, sleep, letters; 4 prayed; 5 tea, conversed; 6.30 2 Cor. viii. 9; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> Instituted in London in 1785 by Mr. John Gardner, a retired soldier. The members subscribed a penny a week for the suffering poor. Its first six members were John and Margaret Gardner, Thomas and Mary Float, and William and Anne Biddles. Gardner consulted Wesley, proposing 'to give a penny a week each, to be carried on the Sabbath by one of ourselves who read and pray with the afflicted, who (according to the Rules) must be poor strangers having no parish nor friend at hand to help them.' Wesley wrote in reply: 'I like

the design and rules of your little society, and hope you will do good to many. I will subscribe 3d. per week, and will give a guinea in advance if you call on Saturday morning.' The Bristol Society was started in Sept. 1786. See Tyerman's *Life of Wesley*, vol. iii. p. 253; *W.M. Mag.* 1845, p. 662; and North's *Early Methodist Philanthropy* (1914), p. 47. For Gardner, who afterwards became a doctor, and was buried in Shoreditch Churchyard 'in an upright position,' see Stevenson's *City Road Chapel*, p. 328, and *W.M. Mag.* 1916, p. 295.



hundreds (it was supposed) were obliged to go away.<sup>1</sup> But the power of God remained with us; and great was our rejoicing in Him.

*Tues.* 16.<sup>2</sup>—At noon I preached at Painswick, to as many as the house would contain. In the evening, at Gloucester, we had a large multitude; but many of them would neither hear nor let others hear. Indeed, they that sat in the galleries could hear well; but very few of them that were below.

*Wed.* 17.—In the way to Tewkesbury, at the earnest desire of Samuel Vernon,<sup>3</sup> I called on him and his five daughters (all grown up), who are lately joined to that society; all of whom are now in great earnest, and bid fair to adorn the gospel of God our Saviour. I preached at Tewkesbury about twelve; but here

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*Tuesday 16*

- 4 Prayed, letters; 8 tea, conversed, sermon, prayer; 10.30 prayer, chaise; 12 Painswick, 1 Sam. xxix. 5, together; 1.30 dinner; 2.30 chaise; 3.45 Glo[uce]ster, within; 4.15 prayed; 5 tea, prayed; 6.30 Prov. iii. 17, society, supper, conversed, prayer; 9.30.

*Wednesday 17*

- 4 Prayer, Journal, tea, prayer, visited, prayer; 10 chaise, visited; 11.45 Tewk[e]sb[ury] Mat. v. 6; 12 dinner; 2 chaise, [cipher] ~; 4 Worc[este]r, in talk, tea, prayed; 6 Eph. v., society; 8 supper, prayer; 9.30.

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<sup>1</sup> The octagon chapel, or Roundhouse, erected in Acre Street in 1763, is described and illustrated in the *Meth. Rec.* Aug. 20, 1903. On the present occasion Mrs. Susan Face, who on a former visit had rejoiced to clean Wesley's shoes, stood on the pulpit steps and received his blessing as he descended. There is a pleasant description of how Wesley taught the Stroud congregation to sing: 'The women sat on one side, the men on the other; and, leading 'the tune, he used one hand to guide the females, the other to direct the males, using both hands when both were to join; and this with quiet art that never failed.' Cf. above, vol. v. p. 108 n.

<sup>2</sup> He wrote from Bristol to Henry Moore on plans for the future—the

extirpation of that trade which is the scandal not only to Christianity, but humanity,' &c. (new ed. *Wesley Letters*).

<sup>3</sup> The Rev. T. Robinson, in the *W.M. Mag.* 1826, p. 83, gives an account of Samuel Vernon and his five daughters. The family originally belonged to the Church of England. Towards the close of life, Mr. Vernon became an attendant on the Methodist ministry and received both the preachers and the truths they taught. He was a respectable farmer; a man much beloved in the neighbourhood where he resided, and an example of integrity, punctuality, and decision. The house in which they lived near Tewkesbury still survives. See above, vol. v. p. 304 n; and vol. vi. p. 159.

also the house would not contain the congregation. We went on to Worcester in the afternoon, and found much comfort among a well-established people. They have no jars now, but all hold the unity of the Spirit in the bond of peace.

*Thur.* 18.—We went on to Stourport,<sup>1</sup> which is now full twice as large as it was two years ago. The first chapel was built about three years ago, by the joint contributions of Arminians and Calvinists, agreeing that they should preach by turns.<sup>2</sup> But in a short time the poor Arminians were locked out. On this one or two gentlemen built another, far larger and more commodious. But it was not large enough to contain them in the evening, to whom I explained that solemn passage in the Revelation, 'I saw the dead, small and great, stand before God.' They seemed to be all serious and attentive as long as I was speaking; but the moment I ceased, fourscore or one hundred began talking all at once. I do not remember ever to have been present at such a scene before. This must be amended; otherwise (if I should live) I will see Stourport no more.<sup>3</sup>

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*Thursday 18*

- 4 Prayed, Journal; 7.30 tea, conversed, within to many, prayer; 10 chaise; 12.30 Stourport, on business; 1 dinner, conversed; 2 sleep, within to some, prayers; 4 prayed, tea; 6 Rev. xx. 12! society, supper, conversed, prayer; 9.30.
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<sup>1</sup> Benson in his *Diary* (1790) writes:

*March 18.*—Yesterday afternoon brother Walker and I rode to Stourport to meet Mr. Wesley. We found him much stronger and better, considering his years (near eighty-seven), than we expected. His greatest failure seems to be in his eyesight. In conversation he seems much as usual, lively and entertaining.

*March 19.*—This morning I preached at Stourport at five. . . . After breakfast we conducted Mr. Wesley to Birmingham, calling a few minutes at Kidderminster, and about half an hour at Quinton, where he preached a short sermon to a few people that, upon a sudden warning, had come together. He preached a pretty good sermon this evening on 'Awake, thou that sleepest,' to a very crowded congregation.

*March 23.*—Last night I took my leave of

Mr. Wesley at Wednesbury: he preached on Saturday and Sunday nights at Cherry Street, and on Sunday morning at Coleshill Street [Belmont Row]. The congregations have been so large that many hundreds could not get in. I hope good was done; as to myself, I seldom receive any profit in such times of hurry and dissipation.

<sup>2</sup> See above, vol. vii. p. 365.

<sup>3</sup> He appears to have forgiven the offenders, for a letter found after his death, dated Feb. 6, 1791, shows that he proposed to visit Stourport on March 18. It was addressed to Mr. York of Stourport, but was not sent. At the bottom of it is probably the last line that Wesley ever wrote. See below, p. 128; also *Meth. Rec.* April 26, 1906.

*Fri.* 19.—About eleven, coming to Quinton, I found a congregation waiting for me. So, that I might not disappoint them, I preached immediately, on 'We love Him, because He first loved us,' and then went on to Birmingham, which I think is thrice as large as when I saw it fifty years ago.

The congregation in the evening were well squeezed together, and most of them got in. The behaviour of the rich and poor is such as does honour to their profession: so decent, so serious, so devout, from the beginning to the end! It was the same the next evening.

*Sun.* 21.—The prayers began at the new house<sup>1</sup> about half an hour after ten. It is a little larger than the new house at Brompton, and admirably well constructed. But several hundreds, I suppose, could not get in. I think all who did found that God was there. The great house<sup>2</sup> likewise in the evening was utterly insufficient to contain the congregation. But God is able to supply this want also; and His time is best.

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*Friday 19*

- 4 Prayed, Journal, tea, conversed, prayer; 8 chaise; 11.30 Quinton; 1 Jo. iv. 19! chaise; 1 at Mr. Hold[en's]; 2 dinner, within with A. Ma[the]r; 4 prayed; 5 tea, within; 6 Eph. v. 14! writ narrative, in talk; 8 supper; 9 prayer; 9.30.

*Saturday 20*

- 4 Prayed, letters; 8 tea, conversed! prayer, letters; 12 walk; 1 at brother James's, dinner, conversed; 2.30 sleep; 4.30 at brother Wa., tea, conversed; 6 1 Pet. iv. 7, within; 8 supper, conversed, prayer, on business; 9.45.

*Sunday 21*

- 4 Prayed, letters; 7 tea, letters, sermon; 10.45 prayers, Jer. vi. 16! read narrative; 1 dinner, conversed, prayer, coach; 2.30 sleep, letters, prayed; 5 tea, conversed; 6 Isai. lv. 6, society, writ narrative; 8 supper, together; 9 prayer; 9.30.

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<sup>1</sup> Belmont Row. Belmont Row chapel originally seated from 600 to 700 persons. Two large doors opened directly into the chapel, the present vestibule and portico having been added in 1832. The original cost of chapel and minister's house ad-

joining was £1,321 14s. 6d. The Birmingham Methodists erected three large chapels, less than a mile apart, within six years. (*Early Methodism in Birmingham*, p. 37, &c.)

<sup>2</sup> Cherry Street.

*Mon. 22.*—I went on to our old friends at Wednesbury,<sup>1</sup> where the work of God greatly revives. Business has exceedingly decreased, and most of them have left the town. So much the more have the poor grown in grace, and laid up treasure in heaven. But we were at a great loss in the evening. I could not preach abroad after sunset, and the house would not near contain the people. However, as many as possibly could squeezed in; and their labour was not in vain.

*Tues. 23.*—About one I preached in the new house at Dudley—one of the neatest in England.<sup>2</sup> It was a profitable season, where two persons, they informed me, found peace with God. We had a pleasant ride to Wolverhampton. This evening the rain began, and continued about twenty hours, after more than four-and-twenty weeks of fair weather; such a winter as I never saw before.

A melancholy event fell out the day before. The mistress of the house adjoining, boiling some varnish, it boiled over, and took fire, which seized on her, and burnt her so that her life is despaired of.

The rain lessened a little our congregation, so that the house contained us tolerably well; and many, even of the genteel hearers, seemed almost persuaded not to halt between two opinions.

*Monday 22*

- 5 Prayed; 6 letters; 8 tea, conversed, on business, prayer; 10 chaise; 11.30 Wednesb[ury], sermon; 1 dinner, conversed, prayer; 2.30 sleep; 4 prayed; 5 tea, conversed; 6 1 Kings xix. 9, society, conversed; 8 supper, conversed, prayer; 9.30.

*Tuesday 23*

- 5 Prayed, sermon, conversed; 8 tea, conversed, prayer, sermon; 10.45 chaise; 12.45 Dudley, prayed, 2 Kings v. 4; 2 chaise; 3.30 Wol[ver]-hampton, within; 4 tea, conversed; 5 prayed; 5.45 1 Kings xviii. 21, society, supper, prayer; 9.

<sup>1</sup> The preacher and the congregation wept, and for several hours after the conclusion of the service there were such hand-shakings and greetings as the reporter had never seen before—a scene which ended owing to the exhaustion

of Wesley (*Meth. Rec.* April 25, 1901).

<sup>2</sup> This was the chapel in King Street, erected in 1788. It was enlarged in 1818, and is still in use. The exterior is much the same as when originally built. (*Meth. Rec.* Sept. 26, 1901.)



*Wed. 24.*—We rode to Madeley through a pleasant rain, which did not hinder the church from being thoroughly filled; and I believe all who had spiritual discernment perceived that it was filled with the presence of God.

*Thur. 25.*—At nine I preached to a select congregation on the deep things of God; and in the evening on 'He is able to save unto the uttermost all them that come unto God through Him.'

*Fri. 26.*—I finished my sermon on the Wedding Garment; perhaps the last that I shall write. My eyes are now waxed dim; my natural force is abated. However, while I can, I would fain do a little for God before I drop into the dust.

In the evening I preached to a crowded audience at Salop, on 'Acquaint now thyself with Him, and be at peace.' But I was much ashamed for them. The moment I had done speaking, I suppose fifty of them were talking all at once; and no wonder they had neither sense nor good manners—for they were gentlefolks!

*Sat. 27.*—I preached in the evening to a sensible and well-

*Wednesday 24<sup>1</sup>*

- 4 Prayed, sermon; 8 tea, conversed, prayer, together; 9.30 chaise; 12 Madeley, conversed; 1 dinner, conversed; 2.30 sleep; 3 read, prayed; 4.15 conversed, tea; 5 prayed, prayers, Job vii. 18, within; 8 at Mr. Ferr[iday], supper, conversed, prayer; 9.30.

*Thursday 25<sup>2</sup>*

- 4.45 Prayed, sermon, prayer, tea, conversed; 9 sermon; 12 garden; 1 dinner, conversed, sleep, sermon; 4.30 tea, within; 5.30 prayers, Heb. vii. 24; 8 supper, within, prayer; 9.30.

*Friday 26*

- 4 Prayed, sermon, prayer; 8 tea, within; 9 chaise; 11.30 Salop, within; 12 read; 2 dinner; 3.30 read; 5 tea, conversed; 6 Job xxii. 21, society, supper, conversed, prayer; 9.45.

*Saturday 27<sup>3</sup>*

- 4 Prayed, letters, tea, prayer; 6.30 chaise; 9.15 tea; 10.15 chaise; 1.30 Newcastle; 2 dinner, sleep, letter; 4.30 tea, conversed, prayed; 6 Psa. xiv. 1, writ letters; 8 supper, conversed; 9 prayer, on business; 9.30.

<sup>1</sup> He wrote from Madeley to Charles Atmore, pronouncing Sunday Schools, which Atmore had set up in Newcastle, 'one of the best institutions which have been seen in Europe for some centuries' (*Works*, vol. xiii. p. 119).

<sup>2</sup> He wrote from Madeley to Adam Clarke (*Dunn's Life of Clarke*, p. 72).

<sup>3</sup> He wrote from Newcastle-under-Lyme to Samuel Bardsley, giving him a word of caution concerning Michael Fenwick and any 'just cause of offence.' He had written to the Mayor of Bideford, 'I expect that makes him more quiet.' (*Works*, vol. xii. p. 505; cf. *Tyerman's Life of Wesley*, vol. iii. pp. 591-2.)

behaved congregation at Newcastle-under-Lyme. (Observe, that is the name of the river which runs above the town.)

*Sun. 28.*—I preached soon after one in Mr. Myatt's yard at Lane End. The house would not have contained a quarter of the people. At Burslem also I was obliged to preach abroad, such were the multitudes of the people. Surely the people of this place were highly favoured. Mercy embraced them on every side.

*Mon. 29.*—At nine I preached in the new chapel at Tunstall<sup>1</sup>; the most elegant I have seen since I left Bath. My text was, 'Let us go on unto perfection'; and the people seemed to devour the word.

In the evening I preached at Congleton. The minister, the mayor, and all the heads of the town, were present; so, that I might not overshoot them, I preached on Ps. xc. 12.<sup>2</sup> And I believe God applied it to their hearts.

#### Sunday 28

4.45 Prayed, sermon, tea; 8 sermon; 9 chaise; 10 Lane End, sermon; 1.30 dinner; Psa. xxxiii. 1! chaise; 3.30 Borslem, tea, prayed; 5 Phil. ii. 1, society, writ narrative; 8 supper, conversed, prayer; 9.30.

#### Monday 29

4 Prayed, letters; 7 Tunstal[!], tea, conversed, prayer; 9 Heb. vi. 1! chaise; 11.45 Cong[leton]; 12 sermon; 1.15 dinner, conversed, sermon, sleep, prayed; 4.45 prayer; 6 Psa. xc. 12! society; 8 supper, prayer; 9.30.

<sup>1</sup> See the story of the projecting and building of this at Wesley's instance, which is told in *Meth. Rec.* Jan. 3, 1901.

<sup>2</sup> See above, vol. vii. p. 372. He also preached (for the last time there) at 5 the next morning. One of Wesley's hearers on this occasion still survived in 1856, Hannah Dale, a Methodist of sixty years' standing and leader of two classes. Crowds came to the early service. Two preachers were with him in the pulpit, and four or five sat in the singers' seat in front of him. During the sermon Mr. Wesley related a dream which he had recently had. He thought

he was walking down one of the streets of Bristol when he saw a man he knew well, and went across to accost him; but, on making the attempt to shake hands, found his own were gone. The interpretation put upon the dream was that his work on earth was nearly done, and his intercourse with mortals was about to cease. Mr. Wesley left the chapel leaning on the arm of Joseph Bradford and that of his host, Mr. Garside. He called, as he passed, at the door of John Ball, James Clarke, and Joshua Staton, who all lived in Wagg Street. (*Dyson's History of Methodism in Congleton*, p. 106.)



*Tues.* 30.—I went on to Macclesfield, and preached to a crowded audience, both this and the following night.<sup>1</sup> On *Thursday* morning one of my horses died. I judged it best to leave the other till I could procure another, and took post-chaises to Stockport. A large congregation was ready at six in the evening. In the morning, on *Good Friday*, we went on to Oldham. The new house<sup>2</sup> would in no wise contain the congregation; but I preached to as many as it would contain on 1 Cor. vi. 19; and at Manchester in the evening, *Saturday*, APRIL 3, on Heb. iv. 14.

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*Tuesday* 30

- 4.15 Prayed, sermon, tea; 7.30 chaise; 11 Macc[lesfiel]d, sermon; 12 garden; 1.15 dinner, conversed; 2.30 on business; sleep, Journal; 3.30 Journal, tea, supper, together, prayer; 9.30.

*Wednesday* 31

- 4 Prayed, letters; 8 tea, conversed; 9 letters, accounts; 12 walk, letters; 1.30 dinner, sleep; 3 prayed; 4 visited; 5 tea, conversed, prayed; 6 Psa. liv. 1! society, supper, prayer; 9.30.

APRIL 1, *Thursday*

- 4 Prayed, letters; 8 tea, conversed, prayer; 9.30 chaise; at brother Mare's [Mayer's], sermon; 1 dinner; 2.30 sleep, sermon, prayed; 4.30 tea, conversed, chaise, Stockport; 6 Jo. iii. 16, society, supper, conversed, prayer; 9.30.

*Good Friday*<sup>3</sup>

- 4 Prayed, letter, sermon; 8 chaise; 9.30 Manc[hester], chaise; 11 Oldham, in talk, Heb. viii. 13; 2 dinner, chaise; 4.30 Manch[ester], in talk, tea; 6 1 Cor. vi. 19, within to some; 8 supper, conversed, prayer; 9.30.

*Saturday* 3

- 4 Prayed, letters; 8 tea, conversed, letters; 12 walk; 1 dinner, conversed, sleep; 3 letters, prayed; 5 tea, conversed; 6 Heb. iv. 14, etc., read Mag.; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> The last of his many visits to this town.

<sup>2</sup> The reference is to the Manchester Street chapel, in the vestry of which is a tablet recording the event. On earlier

visits he had preached on or near the site. See *Meth. Rec.* Dec. 24, 1912.

<sup>3</sup> On April 2 he wrote from near Stockport to Mr. — (Peard Dickinson) (new ed. *Wesley Letters*).

*Sun.* 4<sup>1</sup> (being *Easter Day*).—I think we had about one thousand six hundred communicants. I preached, both morning and evening, without weariness, and in the evening lay down in peace.

*Mon.* 5.—Calling at Altrincham, I was desired to speak a few words to the people in the new chapel; but almost as soon as I got thither the house was filled, and, soon after, more than filled. So I preached on 1 Pet. i. 3, and many praised God with joyful lips. About twelve I preached in the chapel at Northwich to a large and very lively congregation, and, in the evening, met once more with our old, affectionate friends at Chester. I have never seen this chapel more crowded than to-night; but still it could not near contain the congregation. Both this and the following evening I was greatly assisted to declare the power of Christ's resurrection, and to exhort all that were risen with Him to set their affections on the things above.

Here I met with one of the most extraordinary phenomena that I ever saw, or heard of: Mr. Sellers<sup>2</sup> has in his yard a large Newfoundland dog and an old raven. These have fallen deeply in love with each other, and never desire to be apart. The bird

#### *Easter Day*

- 4 Prayed, letters; 8 tea, conversed, letters; 9.30 prayers, Lu. xxiv. 34, communion; 1 chaise; 1.30 dinner, sleep; 3 letters, prayed, tea, conversed; 5.30 Lu. xxiv. 25! society; 7 read; 8 supper, conversed prayer; 9.30.

#### *Monday 5*

- 4 Prayed, tea, within; 6 chaise; 7.30 Altring[ham], 1 Pet. i. 3! chaise, at Mr.[—]; 9.15 tea, conversed, chaise, Northwich; 12 1 Pet. i. 3, dinner; 2 chaise; 4.30 Chester, at brother Br[isco], tea, conversed; 6 Col. iii. 1! supper, prayer; 9.45.

#### *Tuesday 6*

- 5 Prayed, sermon; 8 tea, conversed, prayer; the children, sermon; 12 walk; 1 dinner, conversed, prayer; 2.30 sleep; 3 sermon; 4 prayed; 5 tea, conversed; 6 Col. iii. 2, 3, 4! society, supper, in talk, prayer; 9.45.

<sup>1</sup> He wrote from Manchester to Thomas Taylor: . . . 'The Methodists are to spread life among all denominations; which they will do, till they form a

separate sect' (Tyerman's *Life of Wesley*, vol. iii. p. 605).

<sup>2</sup> A class-leader and local preacher (Bretherton's *Chester Methodism*, p. 149).

has learned the bark of the dog, so that few can distinguish them. She is inconsolable when he goes out; and, if he stays out a day or two, she will get up all the bones and scraps she can, and hoard them up for him till he comes back.

*Wed. 7.*—About eleven I preached at Warrington.<sup>1</sup> The chapel was well filled with serious hearers; but the great congregation was at Liverpool. If those without were added to those within, I believe it would have exceeded even that at Manchester; and surely the power of God was present with them also.

*Thur. 8.*<sup>2</sup>—Such another congregation we had on Thursday, among whom were many that had never been there before. They seemed utterly amazed when I explained, ‘Now faith is the evidence of things unseen.’ I believe many were then convinced; but, alas, how soon will that conviction die away!

*Fri. 9.*—We went to Wigan, for many years proverbially called *wicked Wigan*. But it is not now what it was. The inhabitants in general have taken a softer mould. The house in the evening was more than filled; and all that could get in seemed to be greatly affected, while I strongly applied our Lord’s words, ‘I will; be thou clean.’

*Wednesday 7*

- 4 Prayed, tea; 5 chaise; 7 Frods[h]am, tea; 8 War[ring]ton, writ Essay; 11 1 Jo. v. 11! 12.15 dinner; 1.30 chaise; 3.15 Liverpool, on business, tea, conversed; 6 Lu. x. 42, the leaders, supper, within, prayer; 9.30.

*Thursday 8*

- 4 Prayed, S[amuel] Bradb[urn], letters; 8 tea, conversed, prayer, walk; 9.30 sermon; 12 walk; 1 dinner, within, sleep; 3.30 prayed, tea, conversed; 6 Heb. xi. 1! society, supper, conversed, prayer; 9.30.

*Friday 9*

- 4 Prayed, T[homas] Hanby, tea, prayer; 7 chaise; 11 Wigan, Journal; 1.30 dinner; 3 Journal, sleep, Journal; 4 prayed; 6 Matt. viii. 2! supper, conversed, prayer; 9.30.

<sup>1</sup> Here, as elsewhere, contemporary accounts testify to his physical feebleness, requiring the support of a friend on each side. It is added, ‘His feeble voice was barely audible, and his revered countenance, and especially his long white locks,

form a picture never to be forgotten.’ (*W.H.S.* vol. viii. p. 85.)

<sup>2</sup> On April 8 he wrote from Liverpool to George Sykes, and *Thoughts on Suicide* (*Works*, vol. xiii. pp. 123, 481).

*Sat.* 10.<sup>1</sup>—I crossed over to North Hall,<sup>2</sup> and again found the wisdom of judging nothing before the time. The removal, which I used to ascribe to caprice, I find was the effect of necessity. A wretched man, who had persuaded his father-in-law to give the staff out of his own hands,<sup>3</sup> now abridges him of half his five hundred a year ; and has the conscience to take fifty pounds a year out of the remainder, for the board of his son, apprenticed to him. In the evening I preached in the lovely house at Bolton to one of the loveliest congregations in England ; who, by patient continuance in well-doing, have turned scorn and hatred into general esteem and good-will.<sup>4</sup>

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*Saturday 10*

- 4 Prayed, sermon ; 8 tea, conversed, sermon ; 12 chaise ; 1 Northall, in talk ; 2 dinner, prayer ; 3.30 chaise, Bolton, letters, prayed ; 5 letters ; 6 Eph. v. 14, letters, on business ; 8 supper, conversed, prayer, on business ; 9.45.

*Sunday 11*

- 4.30 Prayed, letters ; 7 tea, conversed, letters ; 10.30 prayers ; 12 dinner ; 1 Rev. [—] 8 ! 2 sleep, writ narrative ; 4 prayed, tea ; 5 1 Jo. v. 12 ! society, within ; 8 supper, conversed, prayer ; 9.30.

*Monday 12*

- 4.30 Prayed, writ narrative, read narrative ; 7.30 tea, conversed, prayer ; 9 read narrative, prayer ; 10 chaise ; 11.30 Bury, Rev. xxii. 17 ; 1 dinner, conversed ; 2 chaise ; 3.30 Rochdale, prayed, read narrative ; 6 Psal. l. 23, writ narrative, supper, conversed ; 9.30.

*Tuesday 13*

- 4.30 Prayed, letters, tea ; 8 chaise ; 10 Todmorden ; 10.30 prayers, Acts x. 34, at Mr. Cros[by's], dinner, chaise ; 4 Paddiham, tea, prayed ; 6 Mark iii. 35 ; 8 supper, conversed, prayer ; 9.30 ill.

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<sup>1</sup> According to Wesley's plan (see above, March 1), the week from April 10 to 17 was given to Blackburn, Colne, Keighley, Ilaworth, and Ilalifax. He also preached at Preston (where he was the guest of Mrs. Emmett of Walton). (Tyerman's *Life of Wesley*, vol. iii. pp. 605-6.)

<sup>2</sup> Considerations of distance and time, as well as the Diary, show previous editions to be incorrect in saying Northwich. North Hall, three miles from Wigan, at Worthington in the parish of Standish, was built about 1750 by Richard

Clayton, of Adlington Hall, Lord Chief Justice of Common Pleas in Ireland, for his brother John.

<sup>3</sup> 'Then cried out old Incredulity, the Lord Mayor, . . . "And who . . . will be so foolish as to put the staff out of their own hands . . . ?"' (Bunyan's *Holy War*).

<sup>4</sup> The manuscript journal from April 10 to May 24 was lost, and has never been traced ; but it is now possible to follow Wesley's movements by means of the Diary, and also by several contemporary references, which are given in the notes below.

Wednesday 14<sup>1</sup>

- 5 Prayed, in talk, tea ; 8 chaise ; 9.30 Blackb[urn] ; 10 chaise, conversed ; 12 Walton, sermon ; 1 dinner, garden ; 2.30 sleep ; 3 sermon ; 4 prayed ; 5 tea, chaise ; 6 [Preston], Rev. xxii. 17 ! 8 supper, conversed, prayer ; 9.30.

Thursday 15<sup>2</sup>

- 4 Prayer, sermon ; 8 tea, conversed, sermon, chaise ; 11.30 Blackburn, sermon ; 1.30 dinner, together ; 3 sleep, sermon ; 5 prayed, tea ; 6 Rev. xxii. 17 ! sermon, supper, prayer ; 9.30.

Friday 16<sup>3</sup>

- 4 Prayed, sermon, tea ; 7.15 chaise ; 9.30 Burnley, Psa. xxxiv. 11 ! chaise ; 1 Sou[th]field ; 1.30 dinner, conversed, sermon, prayed, tea ; 6 Acts xvii. [—], chaise ; 8 S[outh]field, supper, conversed, prayer ; 9.30.

## Saturday 17

- 4 Prayed, sermon ; 7 Heb. vi. 1, tea, [—], conversed, prayer ; 10 chaise ; 1.30 Keigh[ley] ; 2 at the Room, dinner, conversed, visited, sleep, prayed ; 4.45 tea, prayed ; 7.15 Pen[ry], supper ; 9 on business ; 9.30.

## Sunday 18

- 4 Prayed, letters, Jos[eph] Bradford ; 8 tea, conversed ; 8.30 chaise ; 10 Haworth<sup>4</sup> ; 10.15 prayers, Numb. xxiii. 10 ! within ; 1 dinner at Mr. Richardson ; 2 sleep ; 3 prayers, 1 Pet. iii., sermon, meditated ; 8 supper, prayer ; 9.30.

<sup>1</sup> He wrote from Manchester to Adam Clarke, reverting to a case of 'animal magnetism,' the victim apparently being a daughter of 'honest Mr. Durbin,' whom Clarke had 'plucked out of the net' (Dunn's *Life of Adam Clarke*, p. 73).

<sup>2</sup> He wrote from Walton to Miss Ann Cutler, who had been helped by a manifestation of the three Persons of the ever-blessed Trinity (Taft's *Holy Women*, p. 305).

<sup>3</sup> On April 16 he wrote from Bolton to Miss Wesley, Chesterfield Street: 'Persons may judge I am not so well as I was once, because I seldom preach early in the morning. But I have been no otherwise indisposed than by the great dryness of my mouth.' On Nov. 29, 1815, in company with the Lord Mayor and others, the Duke of Kent, father of Queen Victoria, worshipped in City Road Chapel. Thomas Marriott, as one of the stewards, escorted the Duke to his seat.

'Entering by the Morning Chapel, he inquired why there was a smaller chapel adjoining the larger. I replied, "It was principally designed by Mr. Wesley for five o'clock preaching." "What, five in the morning!" said he, and was surprised to learn that it had often been full at that early hour.' (*W.M. Mag.* 1845, p. 781.)

<sup>4</sup> A reminiscence of this visit to Haworth was preserved by an eye-witness—the grandfather of the late Rev. J. P. Lockwood. Wesley preached from a scaffold outside Haworth church, the windows of the church being partially removed. 'He was accompanied by Joseph Bradford, who had the leading thoughts of his discourse written on slips of paper. When he found the memory of the venerable preacher at fault, he put before him the slip containing the thought he intended to express, which was at once taken up and the discourse continued in its appointed order.'



## Monday 19

- 4 Prayed, sermon ; 8 tea, chaise ; 10.30 Bradshaw, 1 Jo. iv. 19, chaise ; 12 sermon, Halifax, at Mr. Knight's [see above, vol. v. p. 475], sermon ; 1.15 dinner, conversed ; 2.30 sleep ; 3 sermon ; 4 prayed ; 5 tea, conversed ; 6 1 Pet. ii. 1, etc. ; 7.15 on business ; 8 sermon, conversed, prayer ; 9.30.

## Tuesday 20

- 4 Prayed, letters ; 8 tea, conversed, prayer, chaise ; 10.30 Sowerby, prayers, Acts xvii. 30 ! at Mr. Stansfield's, dinner, within, chaise ; 4 at home, prayed, sleep, tea ; 6 Col. iii. 1 ; 8 supper, conversed, prayer ; 9.30.

## Thursday 22

- 4 Prayed, writ texts ; 8 tea, in talk ; 9 chaise ; 10.30 Dewsbury ; 11 2 Cor. viii. 9, within ; 1 dinner, within ; 2 chaise ; 3.15 Wakefield, writ narrative, prayed, tea ; 6 Psa. xlv. 3, 4 ; 7.30 within ; 8 supper, conversed, prayer ; 9.30.

## Friday 23

- 4 Prayed, letters ; 8 tea, chaise ; 9.30 Pontefract ; 10 Rom. iii. 23 ! chaise ; 12.30 Wakef[ield] ; 1.15 dinner, conversed ; 2.30 letters, prayed ; 5 tea, prayed ; 6 Eph. v. 11, society, within ; 8 supper, conversed, prayed ; 9.30.

## Saturday 24

- 6 Ill, prayed, letters ; 8 tea, prayer, letters ; 12 chaise, Osset[t], dinner, Phil. iv. 7 ! chaise ; 3.30 Dewsb[ury], prayed, tea, conversed ; 5 Isa. lv. 6 ! society, chaise ; 7.30 Gomersal, supper, conversed, prayer ; 9.15 ill.

Sunday 25<sup>1</sup>

- 7 Prayed, tea, conversed, prayer ; 8 chaise, Birstal[l], writ narrative, letters ; 12 dinner, sleep ; 1 Acts xxii. 6, chaise ; 3 Leeds, within, prayed ; 4 tea, conversed ; 5 1 Jo. i. 4 ! society, at Jo. F. ; 7 in talk ; 8 supper, prayer ; 9.30.

## Monday 26

- 4.45 Prayed, letters ; 8 tea, conversed, prayer ; 9 letters ; 10 chaise ; 10.45 the Forge ; 11 Heb. ii. 17, within ; 12.45 dinner, conversed ; 2 chaise, visited, chaise ; 3.30 Bradfor[d], letters, tea ; 5.15 prayed ; 6 Jo. i. 6, society, within ; 7 supper, conversed, prayer ; 9.30.

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<sup>1</sup> He wrote from Parkgate (Yorkshire) to Henry Moore, who had given another proof that he was 'a man to be depended on,' who 'kept his love and his integrity even among weathercocks.' Who turned Dr. Coke from east to west, and (much more strange) Dr. Hamilton? . . . 'Are a majority of the people for retaining or

for abolishing the eleven o'clock service? Surely Dr. Coke is not well in his senses.' He had written to Arthur Keene, 'You would not have been justified in renouncing such a friend as me even if I had turned Papist or Mahometan.' (New ed. *Wesley Letters*).



*Tuesday 27*

- 4 Prayed, letters ; 8 tea, conversed, prayer ; 9 chaise, B[—]ly ; 10 prayers, Acts xxiv. ; 12.30 dinner, chaise ; 3.30 Parkgate,<sup>1</sup> within ; 4.30 conversed, prayed, chaise ; 6 Matt. [xx]i. 42 ; 7 society, chaise ; 7.30 Parkgate, within ; 8 supper, within, prayer ; 9.30.

*Wednesday 28<sup>2</sup>*

- 4 Prayed, letters ; 8 tea, conversed, music, prayer ; 9 chaise ; 10.15 Otley, Miss Ritch[ie], conversed ; 11.30 writ Journal ; 1 dinner, together, letters, prayed, tea ; 6 1 Cor. vi. 20 ; 7 writ sermon, supper, conversed, prayer ; 9.30.

*Thursday 29<sup>3</sup>*

- 4 Prayed, letters ; 8 tea, conversed, prayer ; 9 sermon ; 11 writ narrative ; 11.30 walk ; 1 at Sister Odd[ie's], dinner, conversed, prayer ; 3 within to E[lizabeth] R[itche], prayer ; 4.30 prayed ; 4.45 tea, conversed ; 6 2 Cor. iv. 18 ; 7 society, within ; 8 supper, conversed, prayer ; 9.30.

*Friday 30*

Prayed, letters ; 8 tea, writ narrative, prayer ; 10 chaise ; 12.30 Leeds ; 1 dinner, conversed, prayer ; 2.30 Mag., tea, conversed ; 6 Eph. ii. 8, society, on business ; 8 supper, conversed, prayer ; 9.30.

*MAY 1, Saturday*

- 4 Prayed, Mag., letters ; 8 tea, conversed, on business ; 10 chaise ; 12.30 Tadcaster, dinner, conversed ; 2 prayers, Jude 21 ; 3.30 chaise ; 4.45 York, within, tea, prayed ; 6 Eph. v. 14 ! ; 7.30 on business ; 8 supper, conversed, prayer ; 9.30.

*Sunday 2*

Prayed, writ plan ; 7.30 tea, conversed, prayer, plan ; 10 All S[ain]ts Ch[urch], prayers, Mark [—] 3, dinner, conversed, sleep ; 2.15 Mag. ; 4 prayed ; 4.45 tea, prayed, [—] i. 16, society, read narrative ; 8 supper, prayer ; 9.30.

*Monday 3*

- 4 Prayed, writ Conf[erence] ; 8 tea, conversed, prayer, Conf[erence] ; 12 walk ; 1 dinner, conversed, prayer, sleep, Mag., prayed ; 5 tea, conversed ; 6 Eph. ii. 8, the preachers ; 8 supper, conversed, prayer ; 9.30.

<sup>1</sup> See above, vol. v. p. 474.

<sup>2</sup> He wrote from Leeds to Arthur Keene (*Meth. Times*, Jan. 11, 1900).

<sup>3</sup> He wrote from Otley to his nephew, Samuel Wesley (new ed. *Wesley Letters*):

Tuesday 4<sup>1</sup>

3.30 Tea, prayer; 4 chaise; 6 tea, within; 7 chaise; 8.45 Thirsk, Mag.;  
10.30 1 Sam. xxi. 8, dinner; 1 chaise; 4 Darl[ing]ton,<sup>2</sup> on business;  
5 tea; 6 2 Cor. iv. 7! writ narrative, supper, conversed, prayer; 9.30.

<sup>1</sup> The *York Courant* of May 4, 1790, has the following note: 'On Saturday last the Rev. Mr. Wesley arrived in this city, where he preached that evening, and twice on Sunday. When it is considered that he is now near his ninetieth year, who can withhold their surprise that at such an age this truly venerable man should be capable of the exertions he now uses?' The unpublished Diary of Mr. Thomas Taylor confirms the Diary entry that he preached again on Monday evening, May 3. He says: 'I went to York and was amazed to meet such a number of travelling preachers, fifteen or sixteen of them. Mr. Wesley preached a useful sermon, and after preaching we had a meeting respecting one of our number who was accused of drunkenness.'

A girl of nine years old was present at one or more of these services, and retained even in old age a distinct impression of the venerable form of the preacher. . . . 'On descending from the pulpit he placed his hands on her head and gave her his blessing.' She was the mother of John Lyth, who wrote *Methodism in York*, and of Richard Burdsall Lyth, one of the early apostles of Methodism to Fiji. Her brother, the Rev. John Burdsall, who was a few years older, was also present, and used to relate the following incident. During the singing some discordant notes grated harshly on Wesley's ear. . . . At the end of the verse he said, 'Now listen to brother Masterman,' who was the leading singer. As this did not produce the desired effect, he stopped again and said, 'Listen to me.' But the cracked voice of the old man of nearly ninety failed to do its office. (*Meth. in York*, pp. 151-2.) Concerning his personal appearance at this time, John Hampson writes:

His face, for an old man, was one of the finest we have seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and

most piercing that can be conceived; and a freshness of complexion scarcely ever to be found at his years, and impressive of the most perfect health,—conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance; and many who had been greatly prejudiced against him have been known to change their opinion the moment they have been introduced into his presence. . . . In dress, he was a pattern of neatness and simplicity. A narrow, plaited stock; a coat with a small upright collar; no buckles at his knees; no silk or velvet in any part of his apparel, and a head as white as snow, gave an idea of something primitive and apostolic; while an air of neatness and cleanliness was diffused over his whole person. (*Life of Wesley*, vol. iii. pp. 167-8.)

<sup>2</sup> At Darlington he was met by Charles Atmore and William Smith (his stepson-in-law). Atmore writes:

We heard him preach [see for texts, Diary of these dates]. He appears very feeble; and no wonder. . . . His sight has failed so much that he cannot see to give out the hymn; yet his voice is strong, and his spirits remarkably lively. Surely this great and good man is the prodigy of the age.

MAY 6, *Thur. morn.*, about half-past three o'clock, we left Darlington, and reached Newcastle at 10 a.m. Mr. Wesley preached in the evening [Diary].

*Friday.* . . . Mr. Wesley had an interview with our brethren of the High-Church party. But it was not in their power to do us any hurt. Mr. Wesley preached in the evening to the children of the Sunday school. . . . The sermon was literally composed and delivered in words of not more than two syllables. (Cf. Tyerman's *Life of Wesley*, vol. iii. p. 473.)

MAY 8, *Sat.*—A small party of us accompanied Mr. Wesley to North Shields.

*Lord's day, May 9.*—At two p.m. Mr. Wesley went to Byker, and addressed several thousands of people in the open air . . . and at five at the Orphan House . . . Many hundreds returned, not being able to obtain an entrance. On Monday Mr. Wesley proceeded on his journey.

See Stamp's *Orphan House of Wesley*, p. 153.

## Wednesday 5

- 4 Prayed, letters ; 8 tea, conversed, prayer ; 9.30 letters, Mag. ; 12 walk ; 1 dinner, conversed, prayer ; 2.30 sleep ; 3 Mag. ; 4 prayed, tea ; 6 Col. i. 17, society, within, supper, conversed, prayer ; 9.30.

## Thursday 6

- 3.30 Tea ; 4 chaise ; 7 Durham, tea ; 8 chaise ; 10.30 Newcastle, on business ; 1 at brother Smi[th's], dinner, conversed, visited ; 3.30 sleep ; 4 prayed ; 4.30 Isa. lvii. 1, 2 ; 7.30 the bands, supper, conversed, prayer ; 9.30.

## Friday 7

- 4.30 Prayed, letters ; 6 within to many ; 8 tea, conversed, prayer ; 9 letters ; 1 within to many ; 2 dinner, visited, sleep ; 4.15 prayed, tea, conversed ; 6.30 Psa. xxxiv. 11 ! select society ; 8 supper, conversed, prayer ; 9.30.

## Saturday 8

- 4 Prayed, letters ; 8 tea, prayer, writ narrative ; 10 chaise ; 11.15 Shields, Phil. iv. 7 ; 1 dinner, in talk ; 2.15 chaise ; 4 at home, prayed ; 5 tea, music ; 6 visited ; 8 supper, within, prayer, on business ; 9.45.

## Sunday 9

- 4 Prayed, writ letters, tea, writ narrative ; 10 the children, chaise ; 11.30 By[ker] ; 12 Matt [—] ; 2 chaise, Newc[astle], sleep, tea ; 5 Eph. ii. 8, society, visited, supper, prayer ; 9.30.

## Monday 10

- 3.30 Tea, chaise, M[orpeth], tea, conversed, chaise ; 11.30 Alnwick, on business ; 1 dinner, in talk ; 2.30 sleep ; 3.15 writ, [blotted] society, supper, prayer ; 9.30.

Mark iii. 35.

## Tuesday 11

- 4 Prayed, writ narrative ; 7 tea, conversed, prayer, chaise ; 12 Belford, within, dinner ; 1.30 chaise ; 4.30 Ber[wic]k ; 5 tea, conversed, prayer ; 9.30.

Wednesday 12 <sup>1</sup>

- 4 Prayed, letters ; 5 chaise ; 7 tea, conversed, chaise ; 10.30 at brother Affleck, writ Conf[erence] ; 1.30 dinner ; 2.30 writ ; 3 chaise ; 3.30 read ; 4 tea, conversed, prayed ; 6.30 Eccles. ix. 10 ! 8 supper, conversed, prayer ; 9.30.

## Thursday 13

- 4 Prayed, read *Travels* ; 7 chaise ; 8 tea, conversed, prayed ; 10 chaise, Tran[en]t ; 12 chaise ; 2 Edinb[urgh], dinner, prayed, letter ; 4.15 prayed ; 5 tea, conversed ; 6.30 Eph. ii. 8 ! 8 Coat[e]s, conversed, supper, prayer ; 9.30.

<sup>1</sup> On May 12 (probably an error, either in writing or by copyist for 10 or 11) he wrote from Alnwick to Henry Moore.

## Friday 14

- 4 Prayed, letters ; 8 tea, conversed, prayer ; 9 Conf[erence]<sup>1</sup> ; 1 Coat[e]s, dinner, conversed ; 2 Conf[erence] ; 4 letters, tea, conversed ; 5.30 prayed ; 6.30 2 Cor. iv. 7, [—], supper, conversed, prayer ; 9.30.

## Saturday 15

- 4.30 Letter ; 8 tea, conversed, prayer, chaise ; 9 Conf[erence] ; 12 walk ; 1 at Mrs. Caithness, dinner, conversed ; 2.30 Conf[erence] ; 3 prayed, letters ; 5 tea, within, prayed ; 6.30 Col. iii. 1, 2, 3 ! 8 supper, conversed, prayer, on business ; 9.30.

## Sunday 16

- 4.15 Prayed, Mag. ; 8 tea, conversed, prayer, chaise, Mag. ; 11 Heb. ii. 15, dinner, conversed ; 2.30 sleep, Mag., prayed ; 5 tea, conversed, prayed ; 6 Rev. xx. 12 ; 8 supper, conversed, prayer ; 9.30.

## Monday 17

- 4.30 Prayed, chaise ; 6 Q[ueen's] Ferry ; 8 chaise ; 10.45 K[i]nros[s] ; 11.30 chaise ; 3.15 Melville House, dinner, within, tea, conversed, prayed, 1 Pet. i. 24, within ; 8.30 supper, within ; 9.45.

## Tuesday 18

- 4 Prayed ; 5 chaise ; 6.30 Dundee Fer[ry], letters, sermon ; 12 boat ; 1 Dundee ; 1.45 dinner, conversed, prayer, texts ; 4 prayed, at brother San[der]son's, tea, conversed, prayed ; 6 Heb. ii. 15 ; 7 society, supper, within, prayer ; 9.30.

## Wednesday 19

- 4 Prayed ; 5 boat, sermon ; 8 at Mr. Sic[—]ght's, tea, conversed, prayer, writ narrative ; 9 chaise, read V[—]illa *Travels*, [cipher] ~ ; 12 Arbro[a]th, writ sermon ; 1 dinner, conversed, prayer ; 2.30 sleep, writ sermon ; 4 prayed ; 5 tea, conversed ; 6 2 Cor. viii. 9 ! society ; 8 supper, conversed, prayer ; 9.30.

## Thursday 20

- 3 Tea, conversed, prayer ; 3.30 chaise ; 6 the Ferry ; 6.30 Montrose, tea ; 8 chaise, *Travels* ; 10.30 Bervie ; 11.30 chaise ; 12.45 Stonehaven, dinner ; 1.30 chaise ; 4.30 Aberdeen, tea, conversed ; 6.30 Psa. xxxiii. 1, supper, conversed, prayer ; 9.30.

## Friday 21

- 4 Prayed, sermon ; 8 letters ; 1 dinner, conversed, prayer ; 2.30 sleep, letters ; 4 tea, conversed, prayed, writ narrative ; 6.30 2 Cor. v. 19, etc., writ narrative ; 8 supper, within, prayer ; 9.30.

## Saturday 22

- 4 Prayed, letters ; 8 tea, within, walk ; 11.15 visited, writ narrative ; 1 at brother Smi[th's], dinner, within ; 2.30 sleep, Journal, tea, within ; 6.30 Mark iii. 35, conversed, supper, on business ; 9 prayer ; 9.30.

<sup>1</sup> See *W.H.S.* vol. vii. p. 165.

MAY 24, *Mon.*<sup>1</sup>—We set out at four, and reached Forglen about noon. The face of the country is much changed for the better since I was here before. Agriculture increases on every side; so do manufactories, industry, and cleanliness.

But I found poor Lady B[anff] (one of the most amiable women in the kingdom) exceeding ill; and I doubt whether she will be much better till she removes to her own country.<sup>2</sup> I spent a very agreeable afternoon with the lovely family, and preached to a serious congregation in the evening.

*Tues.* 25.—We returned to Aberdeen, and I took a solemn farewell of a crowded audience. If I should be permitted to see them again, well; if not, I have delivered my own soul.

*Wed.* 26.—Taking the midland road, we spent an hour at Laurencekirk, which, from an inconsiderable village, is, by the care and power of Lord Gardenstoun, soon sprung up into a pleasant, neat, and flourishing town. His lordship has also erected a little library here, adjoining to a handsome and well-furnished inn.<sup>3</sup> The country from hence to Brechin is as

*Whit Sunday 23*

- 5 Prayed, Journal; 8 tea, conversed, writ sermon; 10.30 prayer, Acts xxiv. 12, sermon; 1 dinner, conversed; 5 sleep, sermon, tea, prayed; 6 Gal. v. 22, society, within; 8 supper, prayer; 9.30.

*Monday 24*

- 3.30 Tea; 4 chaise; 7 Old M[eldrum], tea; 8 chaise; 11.15 Forglen, conversed, walk; 3 sleep, dinner, conversed, prayed, sleep; 6 Prov. iii. 17, prayed; 8 supper, conversed, prayer; 9.30.

*Tuesday 25*

- On business, chaise; 8 O[ld] M[eldrum], tea; 8.45 chaise; 11 Aberdeen, read narrative; 1 dinner, conversed, letters; 4 prayed, tea, conversed; 6 Eph. ii. 8, society, supper, prayer; 9.30.

*Wednesday 26*

- 3.30 Chaise; 6 Stonehaven, tea, chaise, Lawrence Kirk; 11 on business, chaise; 2 Brech[in], dinner, conversed, letter, visited; 4 walk, tea, Luke [sic] 12, supper, prayer; 9.30.

<sup>1</sup> He wrote from Aberdeen to George Holder (*Works*, vol. xiii. p. 114).

<sup>2</sup> See above, vol. vi. p. 503.

<sup>3</sup> Dr. Johnson stayed at this inn that he might inspect the library. The favourite scheme of Francis Garden (Wesley

wrote 'Gordon'), who was raised to the Scottish Bench as Lord Gardenstoun, was to promote the importance of his village of Laurencekirk. He built an excellent posting inn, erected and endowed an episcopal chapel, in the vestry of



pleasant as a garden. Happy would Scotland be, if it had many such gentlemen and noblemen. In the evening I began preaching at Brechin, in the Freeman's Lodge; but I was so faint and ill that I was obliged to shorten my discourse.

*Thur. 27.*—We went on through Forfar (now a handsome and almost a new town) and Cupar to Auchterarder. Here we expected poor accommodations, but were agreeably disappointed. Food, beds, and everything else were as neat and clean as at Aberdeen or Edinburgh.

*Fri. 28.*—We travelled through a delightful country, by Stirling and Kilsyth, to Glasgow. The congregation was miserably small; verifying what I had often heard before, that the Scots dearly love the word of the Lord—on the Lord's day. If I live to come again, I will take care to spend only the Lord's day at Glasgow.

*Mon. 31.*—We set out at two, and came to Moffat soon after three in the afternoon. Taking fresh horses, we reached Dum-

*Thursday 27*

3 Prayed; 3.30 tea, chaise, Forfar, tea, conversed, prayer, chaise, Dunblane, tea, conversed, chaise, sleep, chaise, Kilsyth, dinner, conversed, [—]; 4.45 Glasg[ow], at brother Richards's, tea, on business, letters; 7 1 Sam. xxi. [—], supper, prayer.

*Friday 28*

4.30 Prayed, letters; 8 tea, within, prayer; 10 letters; 12 walk; 1 dinner, conversed, prayer; 2.45 sleep, letters; 4 prayed, tea, read; 6.30 Eph. iv. 1, 2, supper, conversed, prayer, on business; 9.30.

*Sunday 30*

4 Prayed; 8 read, tea, conversed, read; 10.30 prayers, Mark iv. 3! 1 dinner, conversed, prayer, sleep; 3 letters, the Stewards, prayed, tea; 5.30 Rev. xx. 12, society; 8 supper, conversed, prayer; 9.

*Monday 31*

1.30 Tea, prayed; 2 chaise; 4.30 Hamilton, tea; 5 chaise; 8.15 Dougl[as] Mills, chaise; 12 Elvinstown, dinner; 1 chaise; 3 Moffat, chaise; 6.30 Dumfries, tea; 7 Mark iii. 35, supper, conversed, prayer; 9.30.

which he placed a most respectable library, and he encouraged manufactures. Lord Gardenstoun elated himself with his inn, and eagerly read the entries in the visitors' book. But the volume was withdrawn when the sardonic Professor Stuart of Aberdeen wrote in it:

Frae sma' beginnings Rome of auld  
Became a great imperial city.

'Twas peopled first, as we are tauld,  
By bankrupts, vagabonds, banditti.

Quoth Thamas, Then the day may come,  
When Laurencekirk shall equal Rome.

See Dean Ramsay's *Reminiscences*,  
People's ed., pp. 127-9.



fries between six and seven, and found the congregation waiting. So, after a few minutes, I preached on Mark iii. 35: 'Whosoever shall do the will of God, the same is My brother, and sister, and mother.'

JUNE 1, *Tues.*<sup>1</sup>—Mr. Mather had a good congregation at five. In the day I conversed with many of the people: a candid, humane, well-behaved people, unlike most that I have found in Scotland. In the evening the house was filled; and truly God preached to their hearts. Surely God will have a considerable people here.

*Wed.* 2.—We set out early, and reached Carlisle about noon. The work a little increases here. A small handful of people stand firm; and those that opposed are broken to pieces. Our house would not near contain the congregation; and the word of God was with power.

*Thur.* 3.—We rode to Hexham, through one of the pleasantest countries that I have lately seen. The road lay (from Halt-whistle) on the side of a fruitful mountain, shaded with trees, and sloping down to a clear river,<sup>2</sup> which ran between ours and another fruitful mountain, well wooded and improved.

JUNE 1, *Tuesday*

- 4 Prayed, A[lexander] M[at]he[r]; 6 letters; 8 tea, conversed; 9 letters, Journal; 11 dinner, within, prayer, sleep; 3.30 read narrative, prayed, tea; 6.30 Heb. ii. 14! supper, conversed, prayer; 9.30.

*Wednesday* 2

- 3 Tea; 4 chaise; 7 Annan, tea; 8 chaise, Longtown, chaise; 12 Carlisle, Inn, dinner; 2 at brother [—], walk, prayed, tea; 6 Isai. lix. 1, 2, society, visited; 8 supper, prayer; 9.30.

*Thursday* 3

- 3 Tea; 4 chaise; 6 Bampton, tea, conversed, prayer; 8 chaise, Haltwistle; 10.30 chaise; 1.30 Hexham, brother Smi[th]; 2 dinner, letters; 2.45 prayed, tea, prayed; 6 Job xxii. 21, society, supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from Dumfries to Henry Moore: 'I doubt I shall not recover my strength till I use that noble medicine—preaching in the morning' (*W.M. Mag.* 1845, p. 782); and the same day to Mrs. Adam Clarke. How to save a life so valuable to Methodism as Clarke's is the burden of both these letters. He proposes for him 'my rooms at Kingswood' on

condition that he preaches 'but twice a week, and rides to the Hot Wells every day.' He offers to defray the cost. (*Works*, vol. xiii. p. 99.)

<sup>2</sup> The South Tyne. Martin thought the Tyne valley lovely enough to serve as model for his famous picture 'The Plains of Heaven.' See *W.H.S.* vol. iv. p. 83.

At Hexham they have lately built a convenient preaching-house<sup>1</sup>; but it is too small already. Here is a loving people, much alive to God, and consequently increasing daily.

*Fri. 4.*—We reached Newcastle. In this and Kingswood house, were I to do my own will, I should choose to spend the short remainder of my days. But it cannot be; this is not my rest. This and the next evening we had a numerous congregation, and the people seemed much alive.

*Sun. 6.*<sup>2</sup>—I was invited to preach in Lamesley<sup>3</sup> church, on the side of Gateshead Fell; but, some hours after, the minister changed his mind. So I preached in our own preaching-house, which contained the greater part of the congregation tolerably well; among whom were Sir Henry Liddell<sup>4</sup> and his Lady, with a great number of his servants. The chapel was hot as a stove; but neither high nor low seemed to regard it; for God was there. The Orphan House was equally crowded in the evening; but the rain would not suffer me to preach abroad.

*Mon. 7.*—I transcribed the stations of the preachers.

*Friday 4*

- 4 Prayed, letters; 6 chaise; 8 tea; 9 chaise; 11 Newcastle, on business, letters; 5 tea, conversed; 6 prayed; 6.30 Eph. ii. 8, select society; 8 supper, conversed, prayer; 9.30.

*Saturday 5*

- 4 Prayed, letters; 8 tea, conversed, prayer, sermon; 1 dinner, sleep; 2.30 sermon; 5 tea, prayer, conversed; 6 prayed, Ro. xiii. 8, supper, conversed, prayer, on business; 9.30.

*Sunday 6*

- 4 Prayed, letters, tea, conversed; 10.30 Fell, Jo. iv. 24! Whitehouse; 1 dinner, conversed, prayer, chaise, prayed; 4 tea, conversed; 5 Eph. v. 4, society, supper, conversed, prayer; 9.30.

*Monday 7*

- 4 Prayed, letters, writ Conf[erence]; 8 tea, conversed, prayer, writ Conf[erence]; 11 visited many; 1 dinner, conversed, prayer; 2.30 sleep, writ narrative, prayed; 5 conversed, tea, prayer, on business; 6.30 Rom. xiii. 10, in talk; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> It was altered several times, and finally replaced by a new one in 1839.

<sup>2</sup> He wrote from Newcastle to Mrs. Cock (*Works*, vol. xiii. p. 111).

<sup>3</sup> See *Meth. Rec.* May 2, 1901.

<sup>4</sup> Of Ravensworth Castle; married, in

1773, Elizabeth, daughter of Thomas Steele, of Chichester; died Nov. 26, 1791. His elder son was created Baron Ravensworth in 1821, and a grandson was the famous Dean of Christ Church, Oxford.

*Tues. 8.*—I wrote a form for settling the preaching-houses, without any superfluous words, which shall be used for the time to come, verbatim, for all the houses to which I contribute anything. I will no more encourage that villanous tautology of lawyers, which is the scandal of our nation.<sup>1</sup> In the evening I preached to the children of our Sunday school, six or seven hundred of whom were present. N.B.—None of our masters or mistresses teach for pay. They seek a reward that man cannot give.<sup>2</sup>

*Wed. 9.*—Having dispatched all the business I had to do here,<sup>3</sup> in the evening I took a solemn leave of this lovely people, perhaps never to see them more in this life, and set out early in the morning.

*Thur. 10.*—About noon I preached at Wolsingham, in a house thoroughly filled, on Isaiah xxxv. 8, and in the evening in Weardale, which hardly contained the congregation. The same spirit was still in the congregation that has been for many years; and many felt the Lord's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear.

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*Tuesday 8*

- 4 Prayed, writ Deed for the Houses, visited; 1 at brother Green's, dinner, conversed, prayer, sleep; 3 writ letters; 4 prayed; 5 tea, in talk, read, prayed; 6.30 Heb. xi. 6! the children, the leaders, in talk; 8 supper, prayer; 9.30.

*Wednesday 9*

- 4 Prayed, letters; 8 tea, conversed, prayer; 9 writ letters, within with brother Mather; 1 dinner, at brother Batson's, in talk; 3.30 sleep, writ narrative, conversed, prayed; 5 tea, within; 6.30 Rev. xiv. 1 5, supper, conversed, prayer; 9 30.

*Thursday 10*

- 3 Tea; 4 chaise with Jenny and M[ary] Sm[ith]; 6 Kiphill, tea, prayer, 8 chaise; 11 Wols[ing]ham, letters; Isai. xxxv. 8! chaise; 4.30 Weardale, tea, conversed, prayer; 6 Isai. lix. 1, 2! supper, conversed; 9 prayer; 9.30.

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<sup>1</sup> See above, vol. iv. pp. 361-2.

<sup>2</sup> In Hannah More's schools they received 1s. each Sunday, at Leeds 1s. or 2s. according to ability, at Stockport 1s. 6d.

<sup>3</sup> This business included the sanctioning of certain plans, suggested by Charles Atmore, for the reconstruction and pewing of the gallery of the Orphan House. See Stamp's *Orphan House*, p. 156.

*Fri. 11.*—About seven I preached at Stanhope; but no house would contain the congregation. So I stood in a broad place near the church, and enforced, 'If any man thirst, let him come unto Me and drink.' In going through Wolsingham, we called at Mr. W[ooler's],<sup>1</sup> who was in low circumstances till a few years ago, when many thousands were heaped upon him unawares; and yet he seems to walk unhurt in fire! What is too hard for God?

Hence we went on to Durham. Here likewise I was obliged to preach in the open air, to a multitude of people, all of whom were serious and attentive.

*Sat. 12.*—We went through a lovely country to Sunderland, where I preached in the evening to a numerous congregation.

*Sun. 13.*—In the morning I preached a charity sermon in Monkwearmouth church, for the Sunday school,<sup>2</sup> which has already cleared the streets of all the children that used to play there on a Sunday from morning to evening. I preached at

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*Friday 11*

- 4 Prayer; 5 chaise; 7 Stanhope, tea; 8 Jo. vii. 47 [*sic*], chaise, at Mr. Woller; 10 conversed, prayer; 10.30 chaise; 1.30 Durham, dinner, within; 2.30 sleep, writ narrative; 5 tea, conversed, prayed; 6 Isai. lix. 1, 2! on business, supper, conversed, prayer; 9.30.

*Saturday 12*

- 4 Prayed; 5 writ Deed; 7.30 tea, conversed, prayer, letters; 10 chaise; 11.30 Sunderlan[d]; 1 on business, writ narrative; 1.15 dinner, in talk; 3 read narrative; 4 prayed, tea; 6.30 2 Cor. iv. 7; 8 supper, conversed, prayer, on business; 9.30.

*Sunday 13*

- 4.30 Prayed, writ narrative; 7 tea, prayer, Journal; 10 M[onk]wearmou[th], prayers, Psa. xxxiv. 11; 12.30 dinner, prayer, visited; 3 sleep; 4 prayed, christened; 6 Matt. xxii. 11, society; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> This, no doubt, was John Lloyd Wooler, of Whitfield House, near the old meeting-house. See *Meth. Rec.* Winter No., 1904. p. 39.

<sup>2</sup> Which first met in Kerr's Entry in 1786, the moving spirit being Michael Longridge. The movement was undenominational, but depended largely on

Methodist workers (*W.M. Mag.* 1910, p. 170). Michael Longridge, who was one of Wesley's best local preachers, was an enthusiastic pioneer in Sunday-school work, and published a pamphlet in furtherance of the movement (Tyerman's *Life of Wesley*, vol. iii. p. 604).

five near the Pens<sup>1</sup> to several thousands of people. Here it is plain our labour has not been in vain.

*Mon.* 14.<sup>2</sup>—In the evening I preached to as many as the town hall would contain at Hartlepool.

*Tues.* 15.—I received a farther account of Mrs. B., from two that had lived with her a year and a quarter, and was thoroughly convinced that she is a woman of strong sense and a lively imagination; but that she is given up to a strong delusion (whether natural or diabolical I know not), to believe a lie. One proof may suffice: Some time since, she told the community, as from God, that the day of judgement would begin that evening. But how could she come off when the event did not answer? Easily enough. 'Moses,' said she, 'could not see the face of God till he had fasted forty days and forty nights. We must all do the same.' So for three weeks they took no sustenance but three gills of water per day; and three weeks more they took each three gills of water-gruel per day. What a mercy that half of them did not die in making the experiment!

About noon I preached abroad to a large congregation, and in the afternoon went on to Stockton. The congregation was at least double to that at Hartlepool, all of whom seemed to feel that God was there.

*Monday 14*

- 4 Prayed, letters; 8 tea, conversed, visited, conversed, prayer; 10 chaise; 1 Castle Eden; 1.30 dinner, conversed; 3.30 chaise; 5.30 at brother Middlet[on's], tea; 6 Hartlepo[ol], 1 Sam. xxix. 3, conversed, supper, conversed, prayer; 9.30.

*Tuesday 15*

- 5 Prayed, letters, prayer; 10 chaise; 12 Stockton, Jo. xvii. 3, dinner, conversed, sleep, sermon; 4 chaise; 5 Stockton, tea, conversed; 6 Psal. xc. 12! society, chaise; 7.30 Norton, supper, together, prayer; 9.30.

<sup>1</sup> The Pann Fields. Wesley was probably prospecting for a site for a new chapel to replace Numbers Garth, for Sans Street chapel was in 1793 erected possibly on the very spot of this his last great open-air service. (*W.M. Mag.* 1910, . 171 and *W.H.S.* vol. vii. p. 13.)

<sup>2</sup> He wrote a cheerful letter from Sunderland to William Black, rejoicing that throughout England, Scotland, and Ireland there was so great a thirst for the pure word of God (Tyerman's *Life of Wesley*, vol. iii. p. 612).



*Wed.* 16.—I preached in the main street at Yarm to a dull, attentive people.<sup>1</sup>

*Thur.* 17.—About noon I preached at Potto to a deeply serious congregation; and to another such in the evening at Hutton Rudby. Twenty years this society was a pattern to all the country for seriousness and deep devotion. I think seventeen of them were perfected in love; but only three of them remain, and most of the rest are either removed or grown cold and dead.

*Fri.* 18.—I preached at Stokesley in the morning; and then went on to Whitby. It was very providential that part of the adjoining mountain fell down and demolished our old preaching-house, with many houses besides<sup>2</sup>; by which means we have one of the most beautiful chapels in Great Britain, finely situated

#### Wednesday 16

- 4 Prayed, meditated, tea, conversed; 6 chaise; 8 Yarm, sermon; 11.30 walk; 1 dinner, conversed; 2.30 sleep, sermon, prayed; 5 tea, conversed; 6 Luke viii. 18, society, read Neckar; 8 supper, conversed, prayer; 9.30.

#### Thursday 17

- 4 Prayed, letter, tea, conversed, prayer; 7.15 chaise; 8.45 Potto, sermon; 12 dinner, sermon; 2 Heb. vi. 1; 3 sleep, read, chaise; 6 Rudby; Rev. ii. 4, society, chaise; 8 Potto, supper, conversed, prayer; 9.30.

#### Friday 18

- 4 Prayed, meditated; 7 chaise; 8 Stokesley, tea, Psa. xxxiii. 1, chaise; 12.45 Scaling, dinner, prayer; 2 chaise; 4.30 Whitby, tea, prayed; 6.30 [blotted] read, supper, prayer.

<sup>1</sup> The last of some twenty visits to Yarm. Mr. Merryweather, who had provided its first preaching-room, given land for the chapel, and nurtured the little society, had 'gone before,' with other of the 'company.' For nearly forty years Yarm had been the name of the circuit, an area in which there are now more than 200 chapels. The chapel which in April 1764 Wesley declared to be 'by far the most elegant in the kingdom' is still in use, and in April 1914 its third jubilee was celebrated. It was a perfect octagon. In 1815 the walls were raised and a gallery added,

and in 1873 a porch entrance was added and other alterations effected; but it still retains its octagonal form. (*Meth. Rec.* April 30, 1914; see also above, vol. iv. p. 329 n.)

<sup>2</sup> When William Ripley (see above, vol. vii. p. 169) had been only two years at Whitby, he built the first chapel there. He chose an unfortunate site for it on the harbour side between the church steps and the east pier, where the ground is slippery and unsafe (MS. of R. T. Gaskin). The foundations gave way, and the building was ruined. See above, vol. vii. pp. 400, 401.

on the steep side of the mountain. At six it was pretty well filled with such a congregation of plain, earnest people as is not often seen. I conversed with many of them the next day, who were much alive to God.

*Sun. 20.*—The house contained us at seven tolerably well. The church likewise was well filled. But in the evening we were much straitened for room; but as many as could hear stood on the pavement without. In all England I have not seen a more affectionate people than those at Whitby.

*Mon. 21.*<sup>1</sup>—Being importuned by our friends at Malton to call there (it being but about thirty miles out of the way), I set out early, to prevent the heat of the day. Calling at Pickering,<sup>2</sup> some of the society soon found me out, with whom I went to the preaching-house, which was full enough in a few minutes' time. So was the house at Malton in the evening, where I found the society more loving and united together than they had been for many years.

*Saturday 19*

- 4 Prayed, letters; 8 tea, prayer, writ narrative; 1 dinner, conversed, prayer, sleep; 6.30 prayer, Rom. i. 16, supper; 8 together, prayer, on business; 9.30.

*Sunday 20*

- 4.45 Prayed, sermon; 8 Psa. ii. 4, sermon; 10.30 prayers; 12.15 dinner, Jos[eph] Bra[ndford]; 2.30 sleep, prayers; 4.15 tea, conversed, prayed; 5 Lu. xv. 7, society; 8 supper, conversed; 9 prayer.

*Monday 21*

- 3 Prayed, conversed; 4 chaise; 6.15 Halfway House, tea; 7.30 chaise; 9 Mark i. 15; 10 chaise; 11 Malton, letters; 1 dinner, conversed; 2 sleep, letters; Mark iii. 35! supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from Malton to William Thom—who was the assistant in the Salisbury circuit—regarding the use of a 'form of prayer.' (Tyerman's *Life of Wesley*, vol. iii. p. 612.)

<sup>2</sup> In 1784 a site was acquired and a preaching-house erected in Willowgate. The society then numbered thirty members, one of whom was Sarah Grey, who

in 1787 became the wife of Alexander Kilham, then a probationer stationed in the circuit. The rule prohibiting the marriage of probationers was probably relaxed on the ground that she possessed private means. She died in 1797. (*Meth. Rec.* June 20, 1912.) For similar importunities to visit friends at Malton, see above, vol. vii. pp. 171 and 404.

*Tues. 22.*—I crossed over to Scarborough. The congregation in the evening was unusually small, being not yet recovered from the blessed fruits of the election. This was the hottest day we have had this year; and about one in the afternoon the thunder, which had long lain at a distance, came near, with thick flashes of lightning and impetuous rain. The thunder continued in one roll for an hour and a quarter. I never heard the like before, since my return from America.

*Thur. 24.*—The Dissenting minister<sup>1</sup> offering me the use of his chapel in Bridlington, twice as large as our own (the wind being too high for me to stand abroad), I willingly accepted his offer.

*Fri. 25.*—About noon I preached at Beverley<sup>2</sup> to a serious, well-behaved congregation, and in the evening to one equally serious, and far more numerous, at Hull.

*Tuesday 22*

- 3 Conversed; 4 chaise, tea, chaise; 8.30 Scarbor[ough], letters; 12 walk; 1.15 dinner; 2 sleep, read; 4 prayed; 5 tea, conversed; 6 Jam. iii. 17, in the [—]; 8 supper, conversed, prayer; 9.30.

*Wednesday 23*

- 6 Prayed, sleep; 7.30 prayed; 8 tea, within, prayer; 9 writ Journal; 11 walk, dinner, together; 2.30 sleep, conversed, read; 4 prayed; 6 2 Cor. iv. 7, society, supper, conversed, prayer; 9.30.

*Thursday 24*

- 3.30 Tea; 4.30 chaise; 7.30 Bridlington Key, tea, conversed, letter, sermon; 12 walk; 1.15 dinner, within; 2.15 sleep, Neckar; 3.45 prayed, tea, Psa. cxxi. 1, sermon; 7.30 supper, within, prayer; 9.30.

*Friday 25*

- 5 Prayed, tea, prayer; 6.30 chaise, Burton; 10 chaise; 11 Beverl[e]y, visited; 12 Acts xvii. 30! dinner; 2.30 chaise; 3.30 Hull, letters, tea, within; 6.30 Lu. viii. 12; 7.30 supper, conversed, prayer; 9.30.

<sup>1</sup> Rev. Samuel Lyndall, of Zion Chapel.

<sup>2</sup> Thomas Taylor, who was then assistant in the Hull circuit, refers to this visit in his diary. He and many friends from Hull met Wesley at Beverley. They dined with Wesley at his inn there. In the midst of lively conversation Wesley pulled out his watch, bade his

friends good-day, stepped into his carriage, and was gone. It was with the utmost difficulty that the horsemen and chariots overtook the illustrious visitor in time to do him honour in the sight of their fellow citizens. See *W.M. Mag.* 1836, pp. 493-4.

*Saturday* the 26th<sup>1</sup> was a day of satisfaction. I preached at seven in the morning, and at six in the evening, to as many as our house could contain, the ground being too wet for the congregation to stand abroad.

*Mon.* 28.<sup>2</sup>—This day I enter into my eighty-eighth year. For above eighty-six years I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated. But last August I found almost a sudden change. My eyes were so dim that no glasses would help me. My strength likewise now quite forsook me, and probably will not return in this world. But I feel no pain from head to foot; only it seems nature is exhausted, and, humanly speaking, will sink more and more, till—

The weary springs of life stand still at last.<sup>3</sup>

*Saturday 26*

- 4.45 Prayed, letters; 8 tea, conversed, prayer, letters, sermon; 12 walk; 1 dinner, conversed, sleep, letter; 4.30 tea, conversed, prayed, tea; 5.30 *Psa.* l. 23, supper, conversed, prayer, on business; 9.30.

*Sunday 27*

- 4 Prayed; 5 sermon; 7 *Eph.* v. 14! 8 tea, conversed, sermon; 12 prayer; 1 dinner, sleep, sermon; 4 prayed, tea; 6 *Lu.* x. 42, society, on business; 8 supper, conversed, prayer; 9.30.

*Monday 28*

- 4 Prayed, sermon, prayer; 6 chaise; 7 Cottingham, tea, conversed, prayer; 9 chaise; 9.45 Hotham, conversed, prayer; 10.45 chaise, Neckar; 11.45 Market Weeton; 12 dinner, together; 1 *1 Cor.* vi. 20; 2 chaise; 2.45 chaise, Pocklington, sermon; 4 tea, conversed, sermon, prayed; 6 *1 Thess.* v. 15, 16! society, supper, prayer; 9.30.

<sup>1</sup> He wrote from Hull to Bishop Prettyman of Lincoln, remonstrating against the persecution which his people were suffering, with his (the Bishop's) consent if not at his instigation. The generality of the preachers and the people, in connexion with Wesley, as Henry Moore shows, were of the Established Church. As a precaution, however, the greater number of the preachers and chapels were licensed, according to the Toleration Act. The enemies of Methodism attempted to prevent the Methodists from availing themselves of the protection of the Act unless they declared themselves Dissenters. It

was a very serious predicament, and will be found fully explained in Henry Moore's *Life of Wesley*, vol. ii. pp. 381-5.

<sup>2</sup> He wrote to Adam Clarke (Tyerman's *Life of Wesley*, vol. iii. p. 614).

<sup>3</sup> Altered from Dryden, *Oedipus*, iv. 1: Till, like a clock worn out with beating time, The wheels of weary life at last stood still.

The alteration of 'wheels' to 'springs' was perhaps due to a reminiscence of Watts, Hymn 664, ver. 7 (*Wes. Hy. Bk.* 1830), where, in a similar metaphor, both 'wheels' and 'spring' go together. See *W.H.S.* vol. v. p. 159.

*Tues. 29.*—I crossed over through Epworth to Owston,<sup>1</sup> and passed a comfortable day with many of the preachers. This, which was one of the last societies in the circuit, is now become first in grace as well as number. The new preaching-house not being able to contain one-half of the congregation, I preached abroad in the calm, mild evening; and I believe God applied His word to many hearts.


*JULY 1, Thur.*—I went to Lincoln. After dinner we took a walk in and round the Minster, which I really think is more elegant than that at York in various parts of the structure, as well as in its admirable situation.<sup>2</sup> The new house was thoroughly filled in the evening, and with hearers uncommonly serious.<sup>3</sup> There seems to be a remarkable difference between the people of Lincoln and those of York. They have not so much fire and vigour of spirit, but far more mildness and gentleness, by means of which, if they had the same outward helps, they would probably excel their neighbours.

Some miles short of Lincoln our post-boy stopped at an inn on the road to give his horses a little water. As soon as we

*Tuesday 29*

- 4 Prayed; 6 chaise, Elk[ing]ton, tea, conversed, visited, prayer! chaise; 11 at brother Dun's, dinner; 12 Selby, Mark iii. 35-6, chaise, Thorn[e], tea; 6 1 Cor. xiii. 3, society, supper, prayer; 9.30.

*Wednesday 30*

- 4 Prayed, letters, chaise; 7.30 Epwor[th], tea, within; 9 chaise, Owston, within, Mag., walk; 12 Mag.; 1 dinner, sermon, [cipher] , prayed, tea; 6 Heb. ix. 27, within; 8 supper; 9.30 prayer.

*JULY 1, Thursday*

- 4 Prayed, walk, chaise; 7.30 Gainsboro[ugh], tea; 8.15 chaise; 12.15 Lincoln; 1 dinner, sleep, walk! 4.30 prayed; 5 tea, writ narrative; 6.30 Lu. x. 42; 7 Conf[erence], supper, conversed, prayer; 9.30.

<sup>1</sup> The Diary shows that he stayed on Tuesday night at Thorne and reached Owston on Wednesday.

<sup>2</sup> If the 'various' parts of superiority included the west front and the rood-tower, few would dispute Wesley's judgement.

<sup>3</sup> When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, 'Is this the great

Mr. Wesley, of whom we hear so much in the present day? Why, the poorest person in the chapel might have understood him!' The gentleman to whom the remark was made replied, 'In this, madam, he displays his greatness: that, while the poorest can understand him, the most learned are edified, and cannot be offended.' (*W.M. Mag.* 1825, p. 25.)



went in the innkeeper burst into tears, as did his wife, wringing her hands and weeping bitterly. 'What!' he said, 'are you come into my house! My father is John Lester,<sup>1</sup> of Epworth.' I found both he and his wife had been of our society, till they left them. We spent some time in prayer together, and I trust not in vain.

*Fri. 2.*—About eleven I preached at Newton; but the preaching-house would not contain half the congregation. No rain fell during the time of preaching, but it rained both before and after. I was struck with the preaching-house at Gainsborough<sup>2</sup> (one of the handsomest towns in Lincolnshire), so neat, so elegant! just taking up one side of a small, neat square. I found uncommon liberty of speech, and received it as a token for good. Surely this poor society, which has been so miserably depressed, will again lift up its head!

*Sat. 3.*—I reached Epworth, and, after preaching in the evening, met the society, and reminded them of what they were some years ago, and what they are now, scarce retaining the shadow of their former zeal and activity in all the ways of God.

*Sun. 4.*—I went over to Misterton, where likewise the work of God was exceedingly decayed. The house being far too small to contain the multitude of people, I stood under a spreading tree, and strongly exhorted them to 'strengthen the things that remained,' which were 'ready to die.' Thence I

*Friday 2*

- 4 Prayed, on business, letter, tea, conversed, prayer; 7 chaise; 9 Newton, read narrative; 11 Psa. xxxiii. 1! 12.30 dinner; 1.15 chaise; 3.30 Gainsboro[ugh], prayed, meditated; 5.30 prayed; 6.30 1 Cor. vii. 29! supper, conversed, prayer; 9.30.

*Saturday 3*

- 4 Prayed, Journal, within, tea, prayer; 8 chaise; 10.30 Epwor[th], letters; 1 dinner, sleep, conversed; 4 prayed, visited; 5 tea, conversed; 6.30 Jer. viii. 20! society, supper, conversed, prayer, on business; 9.30.

*Sunday 4*

- 4.15 Prayed, tea; 5.45 chaise, Misterton, tea, visited, 1 Sam. xxi. 8, chaise; 10 Epwor[th], prayers, communion; 1 dinner, sleep; 3 prayed, tea; 4 Heb. ii. 3! society, lovefeast; 8 supper, prayer; 9.30.

<sup>1</sup> Cf. R. Melson's account of Robert Leister of Epworth, born 1723, died on

Jan. 18, 1806 (*Meth. Mag.* 1808, p. 226).

<sup>2</sup> See above, vol. vi. p. 521.

hastened back to Epworth; but I could not reach it till the church service was begun. It was observed Mr. Gibson<sup>1</sup> read the prayers with unusual solemnity; and I believe he was not displeased to see five times as many at church, and ten times as many at the Lord's table, as usual. As soon as the afternoon service ended, I began in the market-place to press that awful question, 'How shall we escape, if we neglect so great salvation?' on such a congregation as was never seen at Epworth before.<sup>2</sup>

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*Monday 5*

- 4 Prayed, letter, tea, prayer; 7.30 chaise; 9.30 Finn[ing]ley, within, prayer, Lu. xvii. 19, garden; 1 dinner, conversed; 2 chaise; 3.30 Donc[aste]r, conversed, prayed; 5 tea, conversed, prayed; 6 Acts xvii. 30! conversed, supper, conversed, prayer; 9.30.

*Tuesday 6*

- 4 Prayed, letter; 8 tea, conversed, prayer; 9 chaise; 11 Rother[ha]m, sermon, in talk; 1 dinner, conversed; 2 letter, sermon; 4.30 tea, conversed, prayer, prayed; 6 2 Cor. iv. 7, within, supper, conversed, prayer; 9.15.

*Wednesday 7*

- 4 Prayed, writ narrative, Conf[erence]; 8 tea, conversed, prayer, visited, writ narrative; 11 chaise; 12.30 Sheffi[eld], writ narrative; 1 dinner, conversed; 2 within, sleep, prayed; 5 tea, conversed; 6 Jam. iii. 17; 7.15 conversed, supper, prayer; 9.30.

*Thursday 8*

- 4 Prayed, Journal; 8 tea, conversed, prayer, visited; 10 within; 1 dinner, conversed; 3 sleep, walk; 4 letters, prayed, tea; 6 Eph. v. 14, society, supper, conversed, prayer; 9.30.

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<sup>1</sup> See above, vol. vii. p. 414.

<sup>2</sup> Another blank occurs here in the Journal, between July 4 and Aug. 27. Whilst preaching at Doncaster in the evening of July 5, Wesley told the story of a Roman Catholic woman who, having broken her china crucifix, in an agony of mind went to the priest, exclaiming, 'Oh, sir, what must I do? I have broken my china crucifix, and now have nothing to trust to but the great God of heaven.' 'What a mercy!' exclaimed the venerable preacher (raising his hands

in his accustomed energetic manner); 'what a mercy that this poor woman had at length nothing to trust to but the great God of heaven!' To a zealous Roman Catholic named Jeweson, this anecdote proved a nail fastened in a sure place. He saw the folly of his former religious notions, and immediately renounced them. The next Sabbath he joined the society, and to his dying day continued a humble and consistent member (*IV.M. Mag.* 1828, p. 741).

*Friday 9*

- 4 Tea; 4.30 chaise; 7 Chesterf[ield], tea, Acts xv. 31; 8 chaise; 10 [—], Mrs. Dobinson; 11 chaise; 1.30 Derby, dinner, conversed; 3 on business, sleep; 4 prayed; 6 Eph. ii. 8! society, supper, conversed, prayers; 9.30.

*Saturday 10*

- 4 Prayed, letters; 8 tea, conversed, prayer, visited; 10 chaise; 1 Nottingham, letters; 2 dinner, conversed, sleep; 3.30 letters, prayed; 4.45 tea, prayed; 6.30 Mark iii. 35, supper, conversed, prayer; 9.30.  
Lu. vii. 19, 2 Thess. ii. 7, Mat. xxvi. 11.

*Sunday 11*

- 4 Prayed, Mag.; 8 tea, conversed, prayer; 9.30 prayers, Matt. v. 3, [—]; 1 dinner; 2 chaise; 5.30 Leic[este]r, tea; 6 Psa. xxxiii. 1; 7.30 supper, conversed, prayer; 9.30.

*Monday 12*

- 3 Tea; 4 coach; 8.30 tea, coach; 2 Dunstable, dinner; 3.30 coach; 7.30 London, within, supper, conversed, prayer; 9.30.

*Tuesday 13 <sup>1</sup>*

- 6 Prayed, Conf[erence]; 8 tea, prayer, Conf[erence]; 10 on business, writ narrative; 1 dinner, conversed, prayer, sleep, within, Conf[erence]; 5 tea, conversed; 6 prayers, 1 Thes. v. 16, the leaders, supper, conversed, prayer; 9.30.

*Wednesday 14*

- 4 Prayed, letters; 6 Pre[—] Conf[erence]; 7.30 writ Mag.; 12 visited some; 1.30 dinner, prayer; 3 Conf[erence], conversed, tea, prayer; 6 Mag.; 7.45 supper, conversed, prayer; 9.30.

*Thursday 15*

- 4 Prayed, Conf[erence]; 7.30 tea, conversed, prayer, P. Conf[erence]; 11 letters, on business; 1 dinner, conversed, prayer; 2.30 P. Conf[erence]; 4 on business, prayed, 2 Thess. ii. 7! the bands, supper, prayer; 9.30.

*Friday 16 <sup>2</sup>*

- 4 Prayed, writ narrative; 6 P. Conf[erence]; 8 Mag.; 12 the females, on business; 1 prayer; 2 dinner, conversed; 3 prayer; 3.30 Mag.; 4.15 Book Committee, tea, conversed, prayed; 7.45 supper; 8 conversed, prayer; 9.30.

<sup>1</sup> He wrote from London to Sarah Wesley (New ed. *Wesley Letters*).

<sup>2</sup> On July 16 Wesley wrote a final entry in his Account section of the note-book, the Diary portion of which we are reproducing in this volume. The entry reads:

N.B.—For upwards of eighty-six years I

have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can, that is, all I have.

JOHN WESLEY.

July 16, 1790.

See also below, p. 85, for a similar Diary entry.

*Saturday 17*

- 4 Prayed, Mag.; 8 tea, conversed, prayer, Mag.; 11 visited; 1 dinner, conversed, prayer, visited; 4 read, prayed; 5 tea, conversed, prayer; 6 read, on business; 7.30 supper, within; 8.15 Pen[ry]; 9 on business; 9.30.

*Sunday 18*

- 4 Drest, sleep, prayed; 8 the preachers; 9 on business; 9.30 prayers, Matt. xxvi. 11! communion; 1 at brother Brown's, dinner, conversed, prayer; 2.30 sleep; 3 the leaders; 3.30 prayers, Jo. vi. 28, society, coach; 6 on business; 6.30 society, within; 8 supper, within, prayer; 9.30.

*Monday 19*

- 2.30 Tea, within, prayer; 3.30 coach with G[eorge] W[hitfield], T[homas] R[ankin], sister Broadbent; 7.30 Maidenhead, tea, conversed; 8 coach; 1.30 Newbury, dinner; 2.30 coach; 4.30 Calne; 5.30 coach; 7.45 Bath, conversed; 8.30 coach; 10 Bristol, at the [—], supper, conversed, prayer; 10.30.

*Tuesday 20*

- 6 Prayed, on business, tea, prayer, coach, at Mr. Valton's,<sup>1</sup> P. Co[nference]; 11 prayed, writ [—]; 1 dinner, conversed; 2.30 sleep; 3 L. Co[nference] [—]; 5 tea, conversed, prayed; 6.30 Eccles. ix. 10 L. Co[nference]; 8 supper, conversed; 9.30 prayer.

*Wednesday 21*

- 4.30 Prayed, writ narrative; 6 L. C[onference], tea, prayer; 9 Co[nference]; 1.15 dinner, conversed, sleep, letters; 4 prayed, walk, at the School, on business; 5 tea, within, the leaders, in talk; 8 supper, conversed, prayer; 9.30.

*Thursday 22*<sup>2</sup>

- 4 Prayed, in talk; 6 L. C[onference]; 8 tea, within; 9 read M[inutes], Mrs. Hart, conversed! M[inutes]; 1.30 dinner, conversed, prayer; 2.30 sleep; 3 read M[inutes], walk; 5 Cupolas, tea, together, prayer, walk; 7 prayed; 8 supper, conversed, prayer; 9.30.

*Friday 23*

- 4 Prayed; 5 writ narrative; 6.30 Dr. Coke, etc., L. Co[nference], writ narrative; 12.30 garden; 1.15 dinner; 2.30 sleep, writ letters to American Co[nference]; 5 tea, conversed, prayed; 7.45 supper, conversed; 9 prayer; 9.30.

<sup>1</sup> He went attended by Mr. Rankin, and stayed four days, 'in order to be retired that he might prepare his papers for

the Conference' (Valton's MS. Journal).

<sup>2</sup> He wrote from near Bristol to Mrs. Jane Cock (*Works*, vol. xiii. p. 111).

## Saturday 24

- 4.45 Prayed, writ letters ; 8 tea, conversed, prayer, writ letters ; 11.30 coach ; 12 Bristol, on business, visited ; 2 at Mr. Durbin's, within ; 2.30 dinner, conversed, prayer ; 3.30 at Mr. Gifford's, prayed ; 5 tea, conversed ; 7 writ letters ; 8 supper, prayer, on business ; 9.30.

## Sunday 25

- 5 Prayed, letters ; 8 tea, conversed, on business ; 9.30 prayers, Rom. viii. 13, communion ; 1 dinner, conversed, prayer, sleep ; 3 prayed, tea, conversed ; 4 tea, prayed ; 5 Matt. vii. 16, society, I[—] Conf[erence] ; 8 supper, conversed, prayer ; 9.30.

## Monday 26

- 5.30 Prayed, letters ; 8 tea, conversed ; 9 letters, within to many ; 12 walk ; 1 at Mr. Roberts's, dinner, conversed ; 2.45 prayed, letters ; 4 prayed ; 5 tea, within ; 6 on business ; 6.30 Matt. xiii. 31, within to many ; 8 supper, prayer ; 9.30.

Tuesday 27 <sup>1</sup>

- 4 Drest, sleep ; 6 Conf[erence] ; 8 tea, letter ; 9 Conf[erence] ; 12.30 walk ; 1 at Mr. Cross's, dinner, conversed ; 2 Conf[erence], letters <sup>2</sup> ; 5 tea, conversed, prayed ; 6.30 Eph. ii. 8, at sister Johnson's ; 8 supper, conversed, prayer ; 9.30.

## Wednesday 28

- 4 Drest, sleep ; 5 L. C[onference] ; 6 Conf[erence] ; 12 on business, walk ; 1 dinner, conversed ; 2 Conf[erence] ; 4 on business, prayed ; 5 tea, conversed, prayer, letter ; 6.30 Psa. xxix. 10, prayer supper, conversed, prayer ; 9.30.

## Thursday 29

- 4 Prayed, sleep ; 5 L. C[onference] ; 6 Conf[erence] ; 8 tea, conversed ; 9 Conf[erence] ; 12 on business ; 1 dinner, conversed ; 2 Conf[erence] ; 4.30 writ narrative, tea, conversed, writ letters, prayed ; 6.30 Heb. vi. 11, the bands ; 8.30 supper, conversed, prayer ; 9.30.

## Friday 30

- 4 Prayed, sleep, letter ; 6 Conf[erence] ; 8 letters ; 9 Conf[erence], letters ; 12.30 prayer ; 2 dinner, conversed ; 3 Conf[erence] ; 4.45 writ narrative, tea, prayed ; 6 Rom. xii. 6, within ; 8 supper, prayer ; 9.30.

<sup>1</sup> On July 27 the last Conference at which Wesley was present was held in Bristol. Mr. Barritt (*W.M. Mag.* 1843, p. 181) says :

I attended the Conference at Bristol, 1790, which proved to be the last at which we were favoured with the presence of Mr. Wesley. Towards the close of our sittings he preached from 'As ye have therefore received Christ Jesus the Lord, so walk ye in Him' (Col. ii. 6);

by which discourse we were much affected and edified, and departed to our respective fields of labour greatly strengthened in our attachment to each other, to our venerable father in the gospel, and to the cause of our God and Saviour.

<sup>2</sup> He wrote from Bristol to Miss Sally Rutter, on the death of her brother. 'You do well in taking care of the lambs of the flock' (new ed. *Wesley Letters*).



Saturday 31<sup>1</sup>

- 4 Prayed, writ letters ; 6 Conf[erence] ; 8 tea, conversed ; 9 Conf[erence] ; 12 on business ; 1 dinner, conversed ; 2.30 letters ; 5 tea, conversed, prayer, prayed, writ narrative ; 6.30 walk, writ narrative ; 7.30 Pen[ry] ; 8 supper, within, prayer, on business ; 9.30.

AUG. 1.—As my sight fails me much, I do not purpose to keep any more Accounts. It suffices that I gain all I can, I save all I can, and I give all I can, that is, all I have.—J. W.

## AUG. 1, Sunday

- 4 Prayed, sleep ; 5 letters ; 8 tea, conversed, on business ; 9 Dr. Coke, prayers, 1 Cor. x. 12 ! 11 communion ; 1 dinner, conversed ; 2.30 sleep ; 3 on business, prayed ; 4 tea, conversed, prayed ; 5 1 Kings xviii. 21 ! 6 society, on business ; 8 supper, conversed, prayer ; 9.30.

## Monday 2

- 4 Prayed, letters ; 8 tea, within, letters ; 9 Conf[erence] ; 12 letters ; 1 dinner, conversed ; 2 Conf[erence] ; 4 meditated, prayed ; 5 prayer, tea, writ narrative ; 6 prayed ; 6.30 Heb. xi. 13, at Mr. Ca[stleman's], supper, conversed, prayer ; 9.30.

Tuesday 3<sup>2</sup>

- 4 Drest, sleep, in talk ; 6 Conf[erence], letters ; 8 tea, conversed, prayer ; 9 Conf[erence] ; 12 on business ; 1 dinner, conversed, prayer ; 2 Conf[erence] ; 4 letters ; 5 prayer, tea, prayed ; 6.30 1 Jo. v. 19, the leaders, at Mr. Ca[stleman's], supper, conversed, prayer ; 9.30.

Wednesday 4<sup>3</sup>

- 4 Prayed, sleep, read ; 6 Conf[erence] ; 8 tea, conversed, within to some ; 9 Conf[erence] ; 12 visited ; 1 dinner, conversed, prayer ; 2.30 sleep ; 3 letters, prayed, on business ; 5 on business, writ narrative, prayed ; 6.30 Rev. xxi. 5 ! on business, at Mr. Ca[stleman's], supper, prayer ; 9.30.

<sup>1</sup> He wrote from Bristol to his niece, Sally Wesley (new ed. *Wesley Letters*) ; and to Miss Mallet, the East Anglian local preacher, whom he cheered with good advice (Taft's *Holy Women*, p. 89).

<sup>2</sup> Atmore, in his MSS., has a note on this Conference, Aug. 3 :

I first saw the Rev. John Wesley and heard him preach at Loddon in Norfolk, on Friday, Oct. 29, 1779. I parted with him the last time at Bristol on Tuesday, Aug. 3, 1790. May I meet him in the Paradise of God ! I heard him preach upwards of eighty sermons, but I never shall look upon his like again.

The number of members in Great Britain and Ireland reported at this Conference was 71,463 ; the number in the Bristol circuit was 1,841, being an increase of 241 compared with the preceding Bristol Conference. See Pawlyn's *Meth. in Bristol*, p. 139, and the *Minutes of Conference*, vol. i. 1862 ed.

<sup>3</sup> He wrote from Bristol to Mrs. Jane Armstrong, of Athlone. He is better in health, and his sight is no worse. He hopes to see Ireland once more. (New ed. *Wesley Letters*.)

*Thursday 5*

- 4 On business ; 5 chaise ; 7.30 Newport, tea, conversed, chaise ; 11.30 Glo[uce]ster, A. Br. within ; writ Journal ; 1.15 dinner, sleep, Journal, [cipher] ∞ ; prayed, tea ; 6 1 Sam. xx. 3, supper ; 9 prayer ; 9.30.

*Friday 6*

- 4 Prayed, tea ; 5 chaise ; 8 Ross, tea ; 9 chaise ; 11.15 Monmou[th], at brother Jo[h]nson's, writ Journal ; 1.15 dinner, conversed, writ Journal ; 4 conversed, visited ; 5 tea, conversed ; 6 1 Sam. xxi. 8, visited ; 8 supper, conversed, prayer ; 9.30.

*Saturday 7*

- 4 Prayed, tea, prayer ; 5 chaise, Fuller ; 8.15 Abergav[enny], tea ; 9.30 chaise ; 1 Brecon, at brother Church[ey]'s, writ Journal ; 2 dinner, conversed, walk ; 3.30 writ Journal, prayed, tea, conversed ; 6 2 Kings ix. 32 ; visited, prayer, supper, conversed, prayer, on business ; 9.30.

*Sunday 8*

- 4.30 Prayed, Journal ; 7 tea, conversed, Rev. ii. 4 ! Journal ; 11 prayers ; 12.30 Mag., 1 dinner, conversed ; 3 sleep, Mag. ; 4 prayed, tea, conversed ; 6 Lu. xix. 42 ! society ! supper, conversed, prayer ; 9.45.

*Monday 9*

- 3 Chaise ; 5 at brother Will's, tea, prayer ; 6.15 chaise ; 8.30 L[an]doverly ; 9.45 chaise ; 12 Llandilo, dinner ; 1.30 chaise ; 4 Carmarthen ; 5 tea, prayed ; 6 Isa. lv. 7 ! conversed, prayed, supper, conversed, prayer ; 9.30.

*Tuesday 10*

- 4 Prayed, tea ; 5 chaise ; 10 tea, within ; 11 chaise ; 1.30 Llangwair, writ Journal ; 2.30 dinner, conversed, letters ; tea, chaise with Mrs. B[owe]n ; 6 prayers, Prov. iii. 17 ! 7.30 chaise, prayer, supper, conversed ; 10.

*Wednesday 11*

- 4.30 Prayed, letters, conversed ; 6.30 prayer, tea, conversed ; 7.15 chaise, Irish ; 11 Tracoon, conversed, Col. iii. 1-4 ! 1 dinner, conversed ; 2 chaise ; 4.30 Haverfordwest, [—] within ; 5 tea, conversed ; 6 1 Kings xix. 13, within ; 8 supper, conversed ; 9.15.

*Thursday 12*

- 5 Prayed, letters ; 8 tea, conversed, prayer ; 9 Mag. ; 9.30 chaise with K. W., conversed ; 11 Roach, Heb. vi. 1 ! society, chaise ; 1.30 Hav[erfor]d, Mag. ; 2 dinner, conversed, sleep ; 4 prayed ; 5 tea, conversed ; 6 1 Pet. i. 24 ! society, supper, conversed, prayer ; 9.30.





Friday 13<sup>1</sup>

- 4 Prayed, sleep ; 6 letters, Journal ; 8 tea, conversed, Mag. ; 12 walk ; 1 dinner, conversed ; 2.30 sleep ; 3 letter ; 5 prayed, conversed ; 6 2 Kings v. 12 ! the bands, supper, within, prayer ; 9.15.

## Saturday 14

- 4 Drest, sleep, letter, Mag. ; 8 tea, conversed, Mag. ; 10 chaise ; 1.15 Pembroke, dinner, conversed ; 2.15 sleep, Mag., tea, conversed ; 6.30 1 Sam. xxi. 8 ! supper, conversed, prayer ; 9.30.


Sunday 15<sup>2</sup>

- 5 Prayed, letters ; 8 tea, conversed, letter, chaise ; 10 St. Daniel's, prayer, Acts xi. 36 ! meditated ; 11 Row[—], communion ; 12.30 writ narrative, dinner ; 3 [—], boat, chaise, Hav[erfor]d ; 5 tea ; 5.30 read, Mark i. 15 ! the bands, visited, supper, prayer ; 9.15.

## Monday 16

- 4 Tea, conversed, prayer ; 5 chaise ; 8.30 Tavernsp[ite], tea ; 9.30 chaise, prayed ; 12.30 Carm[arthen] ; 1 at T. Taylor's, writ narrative, dinner, the preachers, letters ; 4 Isai. xxxv. 8 ! on business ; 7.30 supper, conversed, prayer ; 9.30 lay down ; 11.30 sleep.

## Tuesday 17

- 5.30 Prayed, writ narrative, tea ; 7 chaise ; 10.30 Llanelly, writ narrative ; 12 Eph. ii. 8, dinner, conversed ; 1.45 chaise [cipher]  ; 4.30 Swans[ea], tea, within, prayed ; 6.30 1 Cor. i. 21, within ; 8 supper, conversed, prayer ; 9.30.

Wednesday 18<sup>3</sup>

- 4.30 Prayed, Mag. ; 8 tea, conversed ; 9 Mag., Journal ; 12.30 chaise ; 1.30 H[—]ll house, dinner, conversed ; 3.30 chaise ; 4.15 Swansea, prayed, tea ; 6 Job xxii. 21, society ; 8 supper, conversed, prayer ; 9.30.

## Thursday 19

- 4 Prayed, tea, conversed ; 5 chaise ; 6.30 Neath, tea, conversed ; 7.30 Psalm xxxv. 1, chaise ; 11 Pile ; 12 chaise ; 2 Cowbridge, at Mr. S[—]ton's, dinner, conversed ; 3.30 sleep, letter, prayed, tea, conversed ; 6 Matt. xi. 28 ; 7.30 chaise, Llandaff, supper, conversed ; 9 prayer ; 9.30.

<sup>1</sup> He writes from Haverfordwest to Thomas Roberts, whom he desires to come at once and take charge of the most important circuit in Wales, which has been 'vilely neglected' (Tyerman's *Life of Wesley*, vol. iii. p. 622).

<sup>2</sup> On August 15 or 16 he wrote from Pembroke to William Mears, a useful

local preacher in Rochester, urging him to set on foot another weekly subscription in order to lessen the debt ; he actually offers half a crown a week for a year, 'if all of you will make it up twenty shillings' (new ed. *Wesley Letters*).

<sup>3</sup> He wrote from 'Bristol' to Miss Sarah Wesley (new ed. *Wesley Letters*).



*Friday 20*

- 5 Prayed, letters ; 8 tea, conversed, letter ; 10 Acts xviii. 17, dinner ; 2 chaise ; 4 L[an]daff, tea, within ; 5.15 chaise, Cardiff ; 6 Mark iii. 4 ! within, supper, conversed, prayer ; 9.30.

*Saturday 21*

- 4 On business, tea ; 5 chaise ; 7.30 Newport, tea, conversed ; 8.30 chaise, Irish ; 11.30 Passage, small boat ; 12 T. Roberts, H[enry] Moore ; 12.30 dinner, within ; 2 chaise with S. Roberts ; 4 Bristol, writ narrative ; 5 prayer ; 7 on business ; 7.30 Pen[ry] ; 8 at Mr. Castleman's, supper, prayer ; 9.30.

*Sunday 22*<sup>1</sup>

- 6 Prayed, letters ; 8 tea, conversed, on business ; 9.30 Mr. Baddely read prayers, Mark vii. 37 ! communion ; 12.45 visited ; 1 dinner, conversed, prayer ; 2.15 sleep ; 2.45 prayed, tea, within ; 5 Psa. cvii. communion, society, read ; 8 at Mr. Ca[stleman's], conversed, supper, prayer ; 9.30.

*Monday 23*

- 4 Prayed, sleep, letters ; 8 tea, conversed ; 9 read narrative, writ texts ; 12 read Mrs. Scudamore's Life ; 1 at brother Pine's, dinner, conversed, prayer ; 3 sleep, Journal ; 6.30 Psa. cxii. 4, at Mr. Castleman's ; 8 supper, conversed, prayer ; 9.30.

*Tuesday 24*

- 4 Drest, sleep, letter, visited, tea, within ; 7 chaise, Irish ; 10.45 read narrative ; 12 Acts xxii. 16 ! 1.30 dinner, conversed, prayer ; 2.15 chaise with S. Rook ; 5.30 Coleford, prayed, Mag. ; 4.30 tea, conversed, prayed ; 6.30 Acts xii. 16, society, read narrative ; 7.30 supper, conversed, prayer ; 9.

*Wednesday 25*

- 4 Drest, sleep, prayed ; 5.15 prayer, communion ; 6 Mag. ; 6.30 tea, conversed : 7.30 chaise, Irish ; 8.30 Frome, conversed, sermon ; 12 Mag. ; 1 dinner, conversed ; 2.15 sleep ; 2.45 Mag., prayed ; 6 1 Pet. i. 24 ! 7.15 read, rain, within ; 7.30 Jos. Algar, etc., supper, conversed, prayer ; 9.

*Thursday 26*

- 4 Drest, sleep ; 5 prayed, Mag. ; 8 tea, conversed, prayer, Mag. ; 10 chaise, prayed ; 11.15 Trow[bridge] ; 11.30 Mag. ; 12 Ephes. iv. 1, etc. ; 1 dinner, within ; 2.30 chaise with sister Cook ; 3 Bradford, Mag., prayed ; 5 at brother —, tea, conversed, prayed ; 6 1 Kings xix. 13, at Mr. Smith's, A. [—], supper, conversed, prayer, at brother Pearse, prayer ; 9.45.

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<sup>1</sup> He wrote from Bristol to Joseph Burgess (new ed. *Wesley Letters*).

AUG. 27, *Fri.*—I returned to Bristol. In the evening, and at the watch-night, the house was sufficiently filled. Finding the account of Mrs. Scudamore's<sup>1</sup> life and death (an excellent woman, though mistaken in this point) has revived in some the imagination of the expiatory nature of sufferings, and hence their absolute necessity to salvation, I discussed the subject at large, and showed that both these notions had their rise in Popery, and that neither the one nor the other of them had any foundation in Scripture.

*Sun.* 29.—Mr. Baddiley being gone to the north, and Mr. Collins<sup>2</sup> being engaged elsewhere, I had none to assist in the service, and could not read the prayers myself; so I was obliged to shorten the service, which brought the prayers, sermon, and Lord's Supper within the compass of three hours. I preached in the afternoon near King Square, and the hearts of the people bowed down before the Lord.

*Mon.* 30.—About noon I preached at Castle Cary. Since I was here God has taken to Himself that amiable woman, Mrs.

*Friday 27*

4.30 Prayed, tea, conversed, prayer; 7 chaise with J. Snowden; 10 at Mr. Ireland's, within; 11 chaise; 11.30 Bristol, on business; 12 the females; 1 prayer; 2 at Mr. Durbin's; 4 prayed, on business; 5 tea, conversed; 6 writ narrative, on business; 8 supper; 8.30 1 Pet. ii. 21! at sister Johnson's; 10.30.

*Saturday 28<sup>3</sup>*

5.15 Prayed, writ letters; 8 at sister Chapm[an's], tea, conversed, prayer; 9 writ letters; 12 [—]; 1 at Jo[h]n Ell[ison's]; 2 dinner, within; 3 sleep, letters; 5 tea, together, prayed, meditated; 7.30 Pen[ry]; 8 at Miss Johnson's, supper, conversed, prayer, on business; 9.45.

*Sunday 29*

4.45 Prayed, letters; 8 tea, conversed, writ letters, on business; 10 prayers, Luke x. 23! communion; 1 at brother Ewer's, dinner, conversed, prayer; 3 sleep, prayed; 4 tea, conversed; 5 Gal. iii. 22! society, the singers; 7.45 at sister Johnson's, supper, conversed, prayer; 9.30.

<sup>1</sup> See above, vol. ii. p. 232 n.; *W.H.S.* vol. iv. p. 238; and below, Sept. 1.

<sup>2</sup> He wrote from Bristol to Jasper Winscom (*Works*, vol. xiii. p. 168).

<sup>3</sup> See above, vol. vi. p. 354.

Clarke,<sup>1</sup> who, to a fine person and a good understanding, joined a very uncommon degree of deep religion. This inclined me to apply earnestly Eccles. ix. 10; and all the people seemed to feel it. Afterwards I called on her deeply afflicted husband, who spent some hours with us the next day. I hope he will no longer sorrow as one without hope, but will trust to meet her in a better place. In the evening I preached in the new house at Ditcheat. It would not hold the congregation, but many could hear at the windows, which they seemed right willing to do. A flame appears to be kindled here already. God grant it may continue and increase!

*Tues. 31.*—William Kingston,<sup>2</sup> the man born without arms, came to see me of his own accord. Some time since he received a clear sense of the favour of God<sup>3</sup>; but after some months he was persuaded by some of his old companions to join in a favourite diversion, whereby he lost sight of God, and gave up all he had gained. But God now touched his heart again, and he is once more in earnest to save his soul. He is of a middling height and size, has a pleasing look and voice, and an easy, agreeable behaviour. At breakfast he shook off his shoes, which are made on purpose, took the tea-cup between his toes, and the toast with his other foot. He likewise writes a

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*Monday 30*

- 4 On business, tea, within; 5 tea, chaise, prayer; 7 read Irish; 8 the Downs, tea, within; 9 chaise, Irish; 11 Castle Cary, corrected [Life of] Mrs. Scudamore; 12 Eccls. ix. 10! Scudamore; 1.30 dinner, visited Mr. Clark[e]; 2.30 chaise with Mrs. Good[fellow]; 3.30 Ditch[e]at, sleep, prayed, tea; 6 Rev. xx. 12, Mr. Clark[e], conversed, supper, prayer; 9.30.

*Tuesday 31*

- 5 Prayed, Irish; 7.15 tea, conversed, Irish, prayer; 9.30 chaise; 11 Shepton, Irish; 12 Rev. xiv. 1-7, dinner, within, prayer; 2.15 chaise; 4.15 Belton, prayed, tea, chaise; 6 Pensford, Job xxxvii. 18! Belton, supper, conversed, prayer; 9.30.

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<sup>1</sup> See above, vol. vii. p. 20, and *W.H.S.* vol. v. p. 14.

<sup>2</sup> On Oct. 14, 1788, John Valton wrote an account of this extraordinary prodigy, who had breakfasted with him at Mr. Goodfellow's, Ditcheat. See

*Arm. Mag.* 1789, p. 189; and *W.H.S.* vol. iv. p. 167.

<sup>3</sup> Under the preaching of John Valton, Dec. 31, 1787. See *E.M.P.* vol. vi. p. 126, or *Wesley's Veterans*, vol. vi. p. 106.

fair hand, and does most things with his feet which we do with our hands. About noon I preached to a lovely congregation at Shepton Mallet, and in the evening at Pensford. The house was crowded with earnest hearers, and I trust the word did not fall to the ground.

SEPT. 1, *Wed.*—I returned to Bristol, and, it being the first day of the fair,<sup>1</sup> I spoke strongly from the words of Solomon, ‘Buy the truth, and sell it not.’ In the two following days I corrected and abridged the account of that excellent woman, Mrs. Scudamore,<sup>2</sup> a burning and shining light till the Mystics persuaded her to put her light under a bushel, so that for above two years she renounced all conversation with even her pious friends! How does this agree with Scripture? ‘All my delight is in the saints that are on the earth, and with them that excel in virtue!’ How far was the experience of Jane Cooper or Elizabeth Harper<sup>3</sup> preferable to that of such a solitary!

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SEPT. 1, *Wednesday*

5 Prayed, Scuda[mo]re; 8 tea, conversed, prayer; 9.30 chaise; 10.45 at home, letters; 2 dinner, conversed, prayer; 3.30 sleep, prayed; 5 tea, within; 6 prayed; 6.30 Prov. xxiii. 23! at sister Johnson’s, conversed, supper; 9.30.

*Thursday 2*<sup>4</sup>

4 Prayed; 6 Scud[amore]; 8 at Miss Andrus, tea, conversed, sat; 11.30 on business, Irish, chaise, *Dunciad*; 12 Bussalton, dinner, conversed, prayer, chaise; 4 prayed; 5 tea, conversed, prayed; 6.30 Matt. xvi. 26! the bands; 8 sister Johns[on’s], supper, conversed, prayer; 9.30.

*Friday 3*

4 Drest, sleep; 8 tea, conversed; 9 letters, sermon; 11 M. Andrus; 12 the females; 1 prayer; 2.30 at Mr. Good[—]; dinner, together; 4.45 sleep; 5 at sister White’s, tea, conversed, prayer; 6 prayed; 6.30 Mark ix. 44! at sister Joh[nson’s], supper, conversed, prayer; 9.30.

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<sup>1</sup> In 1769 the ancient fairs held on Jan. 25 and July 25 were removed to March 1 and Sept. 1 (Latimer’s *History of Bristol*, p. 390). Barrett’s *History of Bristol*, p. 104, says in St. James’s Street and Temple Street respectively.

<sup>2</sup> The abridgement appeared in the *Arm. Mag.* 1793, p. 211. See *W.H.S.* vol. iv. p. 238.

<sup>3</sup> See Charles Wesley’s *Journal*, July 2, 1738. On her death one of his earliest Funeral Hymns was sung. See *Poetical Works of J. and C. Wesley*, vol. ii. p. 183. Wesley published an ‘Extract’ from her *Journal* (see Green’s *Bibliog.* No. 256).

<sup>4</sup> He wrote from Bristol to Mr. —, who wished him to turn aside on his journey (new ed. *Wesley Letters*).

*Sat.* 4.—I went on to Bath, and preached in the evening to a serious but small congregation, for want of notice.

*Sun.* 5.—At ten we had a numerous congregation, and more communicants than ever I saw here before. This day I cut off that vile custom, I know not when or how it began, of preaching three times a day by the same preacher to the same congregation; enough to weary out both the bodies and minds of the speaker as well as his hearers. Surely God is returning to this society! They are now in earnest to make their calling and election sure.

*Mon.* 6.—This evening the congregation was almost as large as it was the night before, and the power of God was mightily present; and so it was on *Tuesday* and *Wednesday* evening at Bristol.

*Saturday 4*

- 4 Prayed, read narrative; 8 tea, conversed, prayer, writ sermon; 1 at Mr. Green's, dinner, conversed, prayer; 2.45 chaise, Irish; 3.45 Bath, at brother Bak[er's], tea, prayed, sermon; 7 Isa. i. 23, at E. G[—], supper, conversed, prayer, on business; 9.30.

*Sunday 5*

- 5 Prayed, letters; 8 tea, conversed, sermon; 10 prayers, Matt. vi. 24! communion; 1 dinner, conversed, sleep, letter; 4 prayed; 5 tea, conversed; 6 Psa. xxiv. 3, 4, society within; 8 supper, conversed, prayer; 9.30.

*Monday 6*

- 5 Dress, writ sermon; 8 at brother Towler's, tea, conversed, prayer; 9 at home [—], sermon; 12.45 walk; 1.15 M[—]; 2.30 sleep, within to some, sermon, prayed; 6.30 Mark i. 15, society! supper, conversed, prayer; 9.30.

*Tuesday 7*

- 5 Prayed, letter; 7.15 chaise, Irish; 8 Corsham, tea, within, prayer; 9 chaise, Irish; 10.45 Brist[ol], letters; 1 dinner, at Rob[ert] Lewis's, conversed, prayer; 2.30 sleep, sermon; 4 prayed, prayer; 5 tea, conversed, prayer; 6.30 1 Thes[s]. v. 23, the leaders; 8 at Miss Johnson's, supper, conversed, prayer; 9.30.

*Wednesday 8*

- 5 Prayed, letters; 8 at sister White's, tea, conversed, prayer; 9 sermon, [—], dinner, conversed, prayer; 2.30 sleep, writ sermon; 4 prayed; 5 tea, conversed, prayer; 6 prayed; 6.30 1 Tim. vi. 20, within; 8 at Miss Johnson's, conversed, supper, conversed, prayer; 9.30.



*Thur. 9.*<sup>1</sup>—I read over the experience of Joseph Humphreys,<sup>2</sup> the first lay preacher that assisted me in England in the year 1738. From his own mouth I learn that he was perfected in love, and so continued for at least a twelvemonth. Afterwards he turned Calvinist, and joined Mr. Whitefield, and published an invective against my brother and me in the newspaper.<sup>3</sup> In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received Episcopal ordination. He then scoffed at inward religion, and, when reminded of his own experience, replied, 'That was one of the foolish things which I wrote in the time of my madness!'

*Fri. 10.*—I preached to a large congregation at Chew Stoke, nine miles from Bristol, on those words in the Second Lesson, 'Come unto Me, all ye that are weary and heavy laden'; and in the evening at Mrs. Griffin's<sup>4</sup> house.

#### Thursday 9

5 Prayed, read Jos[eph] Humphr[ey]s' Experience! 8 at Miss Andrus's, tea, conversed, prayer, sat; 12 on business, the monster; 1 at brother Hunt's, dinner, conversed, prayer; 2.30 sleep, sermon; 4 prayed; 5 tea, conversed, prayer; 6.30 Heb. iv. 9, the bands; 8 at brother Gifford's, supper, conversed, prayer; 9.30.

#### Friday 10

4 Prayed, sermon; 8 tea, conversed, prayer; 9 chaise; 11 Chewstoke Ch[urch], prayers, Matt. xi. 28! walk; 1 at Mrs. Griff[in]'s, dinner, conversed; 2.30 sleep; 3 sermon, walk, prayed; 5 tea, conversed, prayed; 6 Mark ix. 44, supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from Bristol to Adam Clarke (*Works*, vol. xiii. p. 104).

<sup>2</sup> See above, vol. ii. pp. 352, 445.

<sup>3</sup> The invective—not a bitter one—was in the form of a letter to Wesley, sent to the *Weekly History* by Whitefield, with a request that it might also appear in the *Daily Advertiser*.

<sup>4</sup> She was a remarkable woman, of great force of character, and for years the mainstay of the Methodist cause in her village. She was of good family, being one of the latest representatives of an historic Somersetshire family, the Bouchiers, and was therefore commonly called by her neighbours 'Madam Griffin.' By her own marriage

with John Griffin, and by the marriage of her two granddaughters to Abiezer Harper, of Bristol, and John Hellier, of Nempnett, respectively, Hannah Maria Bouchier became an ancestress of three remarkable Methodist families, the Harpers, the Griffins, and the Helliers. For more than a century, and down to our own times, Harpers and Griffins have been prominent in the Methodism of Portland Chapel, Bristol. Another descendant, the Rev. Benjamin Hellier, is affectionately remembered, especially in Methodist ministerial circles, as classical tutor at Richmond College, and afterwards as Governor of Headingly College. One of his brothers

*Sun.* 12.—I intended to preach abroad, but the weather would not permit. *Monday* the 13th and the three following days I met the classes of the society, which contains nine hundred and forty-four members. Still I complain of false musters. It was told in London that this society contained above a thousand members, and yet it falls so far short of a thousand. There is altogether a fault in this matter.

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*Saturday* 11

- 5 Prayed, on business, tea, conversed, prayer; 8 chaise with sister Moor; 10 Bristol, letters, on business; 1 at brother Hall's, dinner, conversed, prayer; 2.30 sleep, writ narrative; 4 prayed, at Miss Andrus's, sat, tea, conversed; 7 prayed; 7.30 Pen[ry]; 8 at brother Gifford's, supper, prayer, on business; 9.30.

*Sunday* 12

- 5 Prayed, on business; 7 coach; 8 at the School, tea, conversed; 9 letters; 9.30 prayers, Gal. vi. 14! communion; 12 letters; 1 dinner; 1.30 coach; 2.45 meditated, prayed, letter, prayed; 5 Gal. vi. 14! society, the singers, at brother Gifford's; 8 supper, conversed, prayer; 10.

*Monday* 13

- 4 Prayed, sleep; 6 at the Room, [preaching] walk, class; 8 at brother Thomas's, tea, class; 12 select society; 1 at brother Pine's, dinner, conversed; 2 class; 5 class, tea, conversed, prayed; 6.30 Gal. v. 5, on business; 8 at Mr. Giff[ord's], supper, within, prayer; 9.30.

*Tuesday* 14

- 4 Prayed, sleep, on business; 6 class; 8.30 tea, class; 1 dinner, conversed, prayer; 2 class; 4.30 on business; 5 prayer, tea, on business, prayed; 6.30 Mark xiii. 27, the leaders, at Giff[ord's], supper, prayer; 9.30.

*Wednesday* 15<sup>1</sup>

- 4 Prayed, letter; 6 class; 8 tea, class; 1 at brother Hopkins's, dinner, conversed, prayer; 2 class; 4 visited; 5 tea, conversed; 6 Eph. ii. 8! class, coach; 8 at Mr. Giff[ord's], supper, conversed, prayer; 9.30.

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was leader of the Sunday morning class at Portland Chapel. The Rev. C. E. Griffin, of Caversham, Reading, belongs to her family tree, as does the Rev. Henry G. Hellier, who was for some years in the Wesleyan ministry, but retired, and, taking Anglican orders, succeeded his father in the living of Nempnett; and also Miss Hellier (for some years associated with Mrs. Price Hughes at the West London Mission), and Miss Anna M. Hellier, who still

fulfils the office of Secretary of the Women's Auxiliary of the Wesleyan Missionary Society. See *W.H.S.* vol. vii. p. 142; and above, vol. vi. p. 294.

<sup>1</sup> He wrote from Bristol to Robert Carr Brackenbury (*Works*, vol. xiii. p. 9):

My body seems nearly to have done its work. . . . Last month my strength was nearly gone, and I could have sat almost still from morning to night. But, blessed be God, I crept about a little, and made shift to preach once a day.

*Thur.* 16.—I was desired to see a monster,<sup>1</sup> properly speaking. He was as large as the largest lion in the Tower, but covered with rough hair of a brown colour; has the head of a swine and feet like a mole. It is plain to me it was begotten between a bear and a wild boar. He lives on fruit and bread, chiefly the latter. The keeper handles him as he pleases, putting his hand in his mouth and taking hold of his tongue; but he has a horrible roar, between that of a lion and of a bull.

At the same time I saw a pelican. Is it not strange that we have no true account or picture of this bird? It is one of the most beautiful in nature, being, indeed, a large swan, almost twice as big as a tame one, snow-white and elegantly shaped. Only its neck is three-quarters of a yard long, and capable of being so distended as to contain two gallons of liquid or solid. She builds her nest in some wood, not far from a river, from which she daily brings a quantity of fish to her young. This she carries in her neck (the only pouch which she has), and then divides it among her young; and hence is fabricated the idle tale of her feeding them with her blood.

*Fri.* 17.—I went over to Thornbury, and preached at noon

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*Thursday 16*

- 4 Prayed, letters; 8 tea, conversed, prayer; 9 class; 12 letters, on business; 1 at brother Cross's, dinner, within; 2.30 sleep; 3 letter; 4 visited; 5 tea, prayed, Matt. xiii. 27! the bands; 8 at brother Bulg[in's], within, supper; 9.30.

*Friday 17<sup>2</sup>*

- 4 Prayed, letters, tea, sermon, within to many; 9.30 coach with sister Moor; 11.30 Thornbury; 12 Rev. xx. 12! dinner, within; 2.30 coach; 4.30 at the School, within, tea, prayed, writ sermon; 8 supper; 8.30 Matt. xiii. 27! 9.45.

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<sup>1</sup> See Diary, Sept. 9, the date when he probably saw the 'monster.' Mr. George C. Crick, F.Z.S., of the Natural History department of the British Museum, submitted Wesley's description to Mr. R. Lydeker, specialist on the mammalian vertebrates. He suggested its identification with the Indian sloth-bear, *Melursus ursinus*, and added that the 'type-specimen' was described from an example living in

England somewhere about the date of Wesley's entry in his Journal. See *Naturalists' Miscellany*, by G. Shaw, vol. ii. 1791; also *W.H.S.* vol. iii. p. 66. No doubt this and other curious animals were exhibited at the annual fair opened on Sept. 1 in Temple Street (see above, p. 91).

<sup>2</sup> He wrote from Bristol to his niece, Miss Sally Wesley. See *W.H.S.* vol. iv. p. 72.

to a very large and deeply serious congregation. In the evening we had a solemn watch-night at Kingswood.

*Sat.* 18.—I called upon Mr. Easterbrook,<sup>1</sup> ill of a disorder which no physician understands, and which it seems God alone can cure. He is a pattern to all Bristol, and indeed to all England; having, beside his other incessant labours, which never were intermitted, preached in every house in his parish! It was while he was preaching in his own church<sup>2</sup> that he was suddenly struck with a violent pain in his breast. This confounds all the physicians, and none of their medicines alter it.

*Sun.* 19.—Mr. Collins assisted me in the morning, so I had an easy day's work. *Monday* the 20th<sup>3</sup> and the next day I read

*Saturday 18*

- 4 Prayed, within; 7 tea, conversed, coach; 8 Bristol, writ letters, sermon, within to some; 12.15 walk; 1 at brother Tucker's, dinner, conversed, prayer; 2.30 sleep; 3 on business, prayed; 4.30 visited Mr. Easterbrook, tea, within, prayer, letter, prayed, within; 7.30 Pen[ry], at Mr. Bulg[in's]; 8 supper, conversed, prayer; 9.30.

*Sunday 19*

- 5 Prayed, letters, tea, conversed, prayed; 9.30 Mr. Collin[s], Matt. xx. 16, communion; 1 at brother Hu[r]les, dinner, conversed, prayer; 2.30 sleep, prayed, letter; 4 prayed; 5 Matt. xx. 16, society at [—]; 8 at brother Bulg[in's], supper, conversed, prayer; 9.30.

*Monday 20*

- 4 Prayed, letters; 8 at sister Page's, tea, conversed, prayer! 9 letters; 12 select society; 1 dinner, conversed, prayer; 2 read *King of Sweden*; 4 prayed, tea, conversed, prayers; 6.15 1 Jo. ii. 12, R[—], supper, prayer; 9.30.

<sup>1</sup> See above, p. 47. He died on Jan. 21, 1791, in his fortieth year. Among his last words were, 'My flock! my flock! . . . I have no fear. I fear not death, I fear not judgement.' A brass under the famous leaning tower of Temple Church preserves his memory, and a funeral sermon by Henry Moore which Atmore quoted in his *Methodist Memorial*, p. 111. The inscription describes him as 'a faithful and laborious minister of the gospel, whose life corresponded with his profession.'

<sup>2</sup> Temple Church.

<sup>3</sup> He wrote from Bristol to Walter

Churchey (*Works*, vol. xii. p. 439), and on the 21st he dated the searching sermon on 'If riches increase, set not thine heart upon them.' The Methodists were increasing in wealth and respectability. Wesley dreaded the result, and left as part of his last legacy many solemn words of warning. Tyerman has pointed out, filling several pages with quotations, the significance of Wesley's last pulpit instructions and warnings. The sermons published immediately before and after his death are well worthy of notice. That on 'Knowing Christ after the flesh' is perhaps the only one,



over the King of Sweden's tract<sup>1</sup> upon the Balance of Power in Europe. If it be really his, he is certainly one of the most sensible as well as one of the bravest princes in Europe, and, if his account be true, what a woman is the Czarina!<sup>2</sup> But still God is over all!

*Wed. 22.*—I preached once more in Temple Church on 'All things are possible to him that believeth.'

*Tuesday 21*

- 4 Prayed, *Sweden*; 8 at R. Ellison's, tea, conversed, prayer, visited; 9.30 *Sweden*; 12.30 walk; 1 dinner, conversed, prayer; 2 sleep, Irish; 4 prayed, prayer; 5 at the [—], in talk, conversed, prayer, prayed; 6.30 1 Jo. ii. 1, the leaders; 8 at brother Bulgin's, supper, conversed, prayer; 9.30.

*Wednesday 22*

- 4 Prayed, letters; 8 tea, conversed, prayer, sermon; 12.30 on business; 1 chaise, Bris[ing]ton, conversed, dinner, conversed, prayer; 4.30 at sister Marston's, tea, conversed, prayer, visited; 6 Temple Ch[urch], prayers, Mark ix. 23; 8 at Jo. Bul[gin's], supper, within, prayer; 9.30.

*Thursday 23*

- 4 Prayed, letters; 8 tea, conversed, prayer; 9 sermon; 12 Irish, walk; 1 dinner, conversed, prayer; 2.30 sleep, Irish; 4 prayed; 5 tea, conversed, prayer, within, prayed; 6.30 1 John ii. 14! the bands; 8 at Mr. Castle[man's], supper, conversed, prayer; 9.30.

*Friday 24*

- 4 Prayed, sleep, City of Bristol; 8 tea, conversed; 9 letters; 12 the females, letter; 1 prayer; 2 at brother Theobald's, dinner, conversed, prayer; 3 sleep, prayed, visited, tea, conversed; 6 2 Cor. vi. 2! coach, at Mr. Castle[man's], supper, prayer; 9.30.

in the English language, on such a subject; that on the text, 'There is one God,' is characteristically thoughtful, keen, logical, and evangelical; that on 'Walking by faith,' terse, vigorous, earnest, practical, and terribly faithful; that on 'The wedding garment' is an excellent exposition of an often ill-used text; 'The deceitfulness of the human heart' is one which none but a man like Wesley could have preached; 'Atheism' is ingenious, searching, and powerful; 'The treasure in earthen vessels' is simple and beautiful; while that on

'Life like a dream' was being printed on the very day when Wesley's corpse lay in the chapel in City Road; and that on 'Faith the evidence of things not seen' was the last he ever wrote, and was finished only six weeks previous to his death. (Tyerman's *Life of Wesley*, vol. iii. p. 641.)

<sup>1</sup> The King of Sweden referred to was Gustavus III. The tract, which was attributed to others, was entitled, *The Danger of the Political Balance of Europe*. See *W.H.S.* vol. iv. p. 238.

<sup>2</sup> Catherine.



*Sat. 25.*—Mr. Hey, the Presbyterian minister of Lewinsmead meeting, came to desire me to let him have the use of our preaching-house on Sundays at those hours when we did not use it ourselves (near ten in the morning and two in the afternoon), while his house was rebuilding. To this I willingly consented, and he preached an excellent sermon there the next day at two. I preached at five in the morning<sup>1</sup> to more than the house would well contain.

*Mon. 27.*—I left Bristol; about eleven I preached in the Devizes, and in the evening at Sarum. I do not know that ever I saw the house so crowded before, with high and low, rich and poor; so that I hope we shall again see fruit here also.

*Saturday 25*

- 4 Prayed, History; 7 at Miss Ad., tea, within; 8 chaise, at the School, accounts, chaise; 11.30 on business, at sister D[—], dinner, conversed, prayer; 3 sleep, letters, prayed; 5 at brother [—], conversed, prayer, visited; 7 on business; 7.30 Pen[ry], at sister Johns[on]'s, supper, conversed, on business, prayer; 9.30.

*Sunday 26*

- 4.45 Prayed, letters; 8 tea, conversed, prayed, meditated; 10 prayers, Matt. xxii. 37 ! communion; 1 at Mr. Rob[erts]'s, conversed, dinner, prayed; 2 visited, sleep; 3 prayed, writ texts; 4 tea, conversed; 5 Matt. xxii. 39 ! society, within; 7.30 at Miss Johns[on]'s, supper, conversed, prayer; 9.30.

*Monday 27*

- 4 On business, tea; 5 chaise, with Jos[eph] B[radford]; 6.45 Bath, tea, on business, prayer; 7.30 chaise; 10.30 Devizes, at Mr. Lock[e]'s, within; 11 Psal. xc. 12 ! 1 dinner; 2.15 chaise; 5 Sarum, tea, conversed; 6 1 Sam. xx. 3 ! society, visited, supper, prayer; 9.30.

*Tuesday 28*

- 4 Tea; 4.30 chaise; 7 Stockbri[dge], tea; 7.30 chaise; 9 Winton, letters, visited, letters; 1 dinner, conversed, prayer; 2 chaise, with Jos[eph] Wick[h]am, chaise; 6 Portsmou[th] Common; 4 Job xxii. 21; 7 society, within to many; 8 supper, within; 9 prayer.

<sup>1</sup> This, as the Diary shows, is an error. Wesley's sermon was preached at five in the evening. See Rev. H. J. Foster's note, *W.H.S.* vol. v. p. 167.

*Wed.* 29.—About noon<sup>1</sup> I preached at Winton.<sup>2</sup> The congregation was larger than usual, and, what was stranger still, seemed not a little affected! How long have we cast our bread upon the waters here! And shall we find it again after many days? In the evening I preached to a crowded and deeply attentive congregation at Portsmouth Common.

*Thur.* 30.<sup>3</sup>—It being a lovely morning, we went in a wherry, through Cowes harbour, to Newport<sup>4</sup>; one of the pleasantest, neatest, and most elegant towns in the King's dominions. Both the nights I preached here, the preaching-house would by no means contain the congregation. I was likewise well pleased with the poor, plain, artless society. Here, at least, we have not lost our labour.

OCT. 1, *Fri.*—We purposed to return to Portsmouth (about

*Wednesday 29*

- 4 Prayed, writ narrative; 7.30 at sister Paulby, tea, within; 9 into the wherry, conversed; Newport; 1 at Mr. C[—], on business; 2.15 dinner, conversed; 3 sleep, writ narrative, prayed; 5 tea, conversed; 6 Isai. lix. 1, 2! 7 society, conversed; 8 supper, conversed, prayer.

*Thursday 30*

- 4 Prayed, letters, read Weston, tea, Ro[—], at sister Porter's, tea, conversed; 8.45 at Miss Clark's, read West[on]; 12 walk; 1 dinner, conversed; 2 sleep; 2.30 Journal; 4 prayed, together, 6 Heb. vi. 1, society; 8 supper, conversed, prayer; 9.30.

OCT. 1, *Friday*

- 5 Prayed, tea; 6 walk; 6.30 in the boat; 11 Portsmou[th], on business; 12 Psa. xxxii. 1! Cart; 1 at brother Web[b]'s; 1.30 dinner, prayer, walk; 3.30 at brother Singer's, sleep, letter, tea, conversed; 6.30 Rev. ii. 3, society, supper, prayer, 9.30.

<sup>1</sup> Probably on the 28th (see Diary).

<sup>2</sup> William Stevens, whose Memoir fills a large place in the *Meth. Mag.* 1814, p. 570, and who on several occasions in earlier years travelled with Wesley, was at this date stationed in Portsmouth. Hearing of Wesley's coming to Winchester, he hastened to meet him, when, as he says, 'to my agreeable surprise, I discovered very little difference in him from the first time I had enjoyed the pleasure of seeing him. He continued with us four days, visiting Newport, Portsmouth, and the Common, attended

by numerous assemblies, to whom the word was abundantly blessed.'

<sup>3</sup> The 29th (see Diary).

<sup>4</sup> Mrs. Velf of Freshwater, the widow of Mr. R. Velf, remembered watching the venerable patriarch, accompanied by some half-dozen ministers, sail up the Medina to the quay, where they landed. The 'friend' who offered his vessel to carry the party back, and to whom, possibly, Wesley owed his life, was Captain Osborne, whose wife was a member of society in Newport. (Dyson's *Meth. in the Isle of Wight*, p. 165.)

twenty miles), it being a calm, sunshiny morning, in the wherry ; but a friend offering us a kind of hoy, we willingly accepted his offer. It was well he did ; for as soon as we were out of the harbour the wind rose, and the sea raged horribly. The wherry would soon have been swallowed up. The waves washed over us on both sides. Having no decks, we were well soaked from head to foot ; but, before noon, we got safe to Portsmouth.<sup>1</sup>

*Sat. 2.*—Setting out, as usual, at two, we came to Cobham between ten and eleven, and found a party of our friends from London<sup>2</sup> ready to receive us. We walked an hour in the gardens ; but the innkeeper informed us strangers were not admitted, unless on Tuesday and Friday. However, hearing Mr. Hopkins<sup>3</sup> was at home, I sent in my name, and desired that favour, which was immediately granted. We spent an hour very agreeably in those lovely walks ; but still the eye

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*Saturday 2*

1.30 Tea ; 2 chaise, sleep ; 4.30 Petersfield, chaise ; 6 Liphook, tea, chaise ; 10 Cobham ; 11 Mr. Wolff, etc., garden ; 1 dinner ; 2.30 chaise ; 6.45 at home, on business ; 8 supper, within, prayer, on business ; 9.15.

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<sup>1</sup> About this time (see Moore's *Life of Wesley*, vol. ii. p. 382) Wesley wrote to a member of Parliament, showing by a recent incident in Lincolnshire the serious predicament in which Methodists were placed by an unrighteous administration of the Act of Toleration and the Conventicle Act. They were liable to be ruined by the one Act because, not being Dissenters but loyal sons of the Church of England, they could not claim relief under the other Act. He asks the member of Parliament to speak a word to Mr. Pitt. It was about the same time that he wrote the powerful letter to a Bishop to which reference has already been made (June 26). The question is often asked, Did the Church of England drive the Methodists from her fold ? It was treatment of this kind that drove Wesley to resort to measures that seemed to justify dissent. It was the Anglican Church herself, who, blindly fighting against conscience in her

own would-be loyal children, and fighting also against wider and diviner views than she in that age was capable of comprehending, compelled John Wesley's preachers and societies to shelter themselves from the scourge of one unrighteous Act of Parliament under the broken and treacherous wing of the Act of Toleration. See Tyerman's *Life of Wesley*, vol. iii. pp. 512-14.

<sup>2</sup> Including James and Hester Ann Rogers, and six other friends in carriages, who, with the approbation of the London stewards, came to welcome him. The cost of this journey is entered in the City Road stewards' book at £1 16s. 9d. See Stevenson's *City Road Chapel*, p. 104.

<sup>3</sup> Who purchased the property from the Hon. Charles Hamilton, son of the Earl of Abercorn. The walks are described above, vols. v. p. 431 and vi. p. 256.

was not satisfied with seeing. An immortal spirit can be satisfied with nothing but seeing God. In the afternoon we went on to London.

*Sunday* the 3rd was indeed a comfortable day. I preached at the new chapel, morning<sup>1</sup> and evening, with great enlargement of spirit. At the lovefeast which followed, great was our rejoicing; many declared what God had done for their souls, and many were filled with consolation.

Having answered my letters, and finished my other little business<sup>2</sup> for the present, on *Tuesday* the 5th<sup>3</sup> I went to Rye. Though the warning was short, the congregation was exceeding large, and behaved with remarkable seriousness. While our people mixed with the Calvinists here, we were always perplexed, and gained no ground; but since they kept to themselves, they have

#### *Sunday 3*

4.45 Prayed, on business, within to some; 8 the preachers, prayed; 9.30 prayers, Matt. xxii. 37 ! communion; 1 at sister Beardmore's, dinner, conversed, walk; 3 sleep, tea, conversed, prayed; 5 prayers, Matt. xxii. 39 ! society, lovefeast; 8 supper, conversed, prayer; 9.30.

#### *Monday 4*

5 Prayed, letters; 8 tea, conversed, prayer; 9 writ narrative, on business, letters; 1 at Miss Wells's, dinner, conversed, prayer, coach; 3.30 Chap[el], sleep, prayed, tea; 6.15 prayers, 2 Cor. iii. 17, supper, the bands, coach; 9 on business; 9.30.

#### *Tuesday 5*

5 Prayed, letters; 7.30 tea, conversed, prayer, letters; 12.30 on business; 1 at brother Gouthit's, dinner, conversed, prayer, sleep, letters; 4.45 tea, conversed, prayed; 6.30 2 Cor. iv. 18, the leaders, supper, conversed, prayer; 9.30 Woodsgate, chaise.

<sup>1</sup> James Rogers (*Experience and Labours*, p. 44), says:

He preached in the new chapel to a crowded audience, with much power, from Matt. xxii. 37, 'Thou shalt love the Lord thy God with all thy heart.' Many souls were greatly comforted. Indeed, his preaching during the whole winter was attended with uncommon unction; and he frequently spoke, both in his sermons and exhortations, as if each time were to be his last; and often desired the people to receive what he advanced as his dying charge.

<sup>2</sup> Tyerman says, in his *Interleaved Journal*:

The 'other little business' transacted on Oct. 5 was doubtless the deed which he

executed on this day constituting Coke and six other trustees for all his books, for carrying on the work of God.

See below, p. 344.

<sup>3</sup> On Oct. 5 he wrote to his niece, Sarah Wesley, urging that during her visit to Margate she should do all the good she could. 'Let me have the comfort of one relation, at least, that will be an assistant to me in the blessed work of God.' There is little doubt that had she been stronger, both in body and soul, Sally Wesley might have occupied the post which Betsy Ritchie afterwards so efficiently filled.

continually increased in grace as well as in number. I was now informed how signally God had overtaken that wretch who murdered Mr. Haddock some years since. Being lately overtaken by Captain Bray in one of the King's cutters, he made a desperate resistance; and, even when boarded, fought still, and drew a pistol at Captain Bray, who then hewed him in pieces with his cutlass.<sup>1</sup>

*Thur. 7.*—I went over to that poor skeleton of ancient Winchelsea.<sup>2</sup> It is beautifully situated on the top of a steep hill, and was regularly built in broad streets, crossing each other, and encompassing a very large square, in the midst of which was a large church, now in ruins.<sup>3</sup> I stood under a large tree,<sup>4</sup> on the side of it, and called to most of the inhabitants of the town, 'The kingdom of heaven is at hand; repent, and believe the gospel.' It seemed as if all that heard were, for the present, almost persuaded to be Christians.

Here an eminently pious woman, Mrs. Jones, at whose house I stopped, gave me a very strange account.<sup>5</sup> Many years since

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*Wednesday 6*

- 3 Prayed, tea; 4.30 chaise, with T[homas] R[ankin]; 8.30 Sevenoaks, tea; 9 chaise; 11 Hawkhurst, chaise; 3.30 Rye; 4 dinner, conversed, read; 5.15 tea, conversed, prayed; 6.30 2 Cor. iv. 18 ! society; 8 supper, conversed, prayer; 9.30.

*Thursday 7*

- 5 Prayed, read for Mag.; 8 tea, conversed, prayer; 9 Mag., letter; 11 chaise; 12 Winchelsea; Mark i. 15, chaise; 2.15 Rye, dinner, conversed, prayer; 3 sleep, letter, prayed, tea; 6.30 Heb. vi. 1, communion; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> *Arm. Mag.* 1786, p. 162, &c., and *W.H.S.* vol. iv. p. 163.

<sup>2</sup> See above, vol. v. p. 434, and vol. vii. p. 466; also, for this visit, S. Dunn's extract from Robert Miller's MS. (*Christian Miscellany*, 1849, p. 33); Robert Miller's *Life*, *Meth. Mag.* 1801, p. 194; and *Meth. Rec.* Dec. 3, 1908.

<sup>3</sup> The church of St. Thomas, built in the thirteenth century. The chancel and aisles are still in use. Evelyn calls it 'a sumptuous church, in which are some handsome monuments.'

<sup>4</sup> The tree under which Wesley preached was afterwards called by his name. Mementoes of this last open-air service have been carved out of the wood of the now fallen tree. But the site is still known. The chair on which he stood is carefully preserved. See *W.H.S.* vol. iii. p. 114. For notes by Dr. Simon on the genesis of Methodist open-air preaching, *ibid.* vol. x. p. 5.

<sup>5</sup> See an article by Charles Kyte in *Arm. Mag.* 1791, p. 468.



she was much hurt in lying-in. She had various physicians, but still grew worse and worse ; till, perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a *prolapsus uteri* as soon confined her to her bed. There she lay two months, helpless and hopeless ; till a thought came one day into her mind, 'Lord, if Thou wilt, Thou canst make me whole ! Be it according to Thy will !' Immediately the pain and the disorder ceased. Feeling herself well, she rose and dressed herself. Her husband coming in, and seeing her in tears, asked, 'Are those tears of sorrow or joy ?' She said, 'Of joy !' on which they wept together. From that hour she felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of His flesh.

In the evening I preached once more at Rye ; and the word did not fall to the ground. In the morning we left this loving, well-united people, and dined at Sevenoaks. After dinner, we spent an hour in the Duke of Dorset's house.<sup>1</sup> I could not but observe some change for the worse here.<sup>2</sup> The silk covers are removed from several of the pictures, particularly that of Count Ugolino and his sons ; and it is placed in a worse light ; so that I could hardly discern the little boy<sup>3</sup> that, when he saw his father gnawing his own arm for anguish, cried out, 'Papa, if you are hungry, do not eat your own arm, but mine.'<sup>4</sup> The preaching-house was filled in the evening with people, and with the presence of God.

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Friday 8

- 5 Prayed ; 6 tea, conversed, prayer ; 6.30 chaise, read Carver's *Travels*, Hawkhurst, chaise ; 1.30 Sevenoaks ; 2 dinner, conversed, Knowle ; 5 tea, conversed, prayed ; 6 2 Cor. iii. 18 ! society ; 8 supper, conversed, prayer ; 9.30.

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<sup>1</sup> Knole Park.

<sup>2</sup> See above, vol. vi. pp. 296, 297.

<sup>3</sup> Anselm.

<sup>4</sup> Father, we should grieve  
Far less if thou wouldst eat of us ; thou  
gav'st  
These weeds of miserable flesh we wear,  
And do thou strip them off from us  
again.

(Dante's *Inferno*, xxxiii. ll. 61-4. See *W.H.S.* vol. v. p. 159.) This appears to be the only reference to Dante in the Journal. This touching story was inserted in the *Arm. Mag.* 1783, p. 40. The picture was by Reynolds, and was exhibited in the Royal Academy in 1783.

*Sat.* 9.—We returned to London.

*Mon.* 11.—I went on to Colchester,<sup>1</sup> and still found matter of humiliation. The society was lessened, and cold enough; preaching again was discontinued, and the spirit of Methodism quite gone, both from the preachers and the people. Yet we had a wonderful congregation in the evening, rich and poor,

*Saturday* 9

- 4 Prayed, letters; 8 tea, conversed, prayer, chaise; 12 London, on business; 1 at brother Tyler's, dinner, conversed, prayer; 2.30 sleep; 3 letters, prayed; 5 at brother Ti[—], tea, prayer; 6 prayed, writ narrative, read narrative; 7.30 supper, Pen[ry], on business; 9.30.

*Sunday* 10

- 4 Prayed, writ letters; 7.30 coach; 8 Chapel, tea, conversed; 9 prayed; 9.30 prayers, Eph. iv. 24; communion, coach; 1 at brother Brann's, dinner, conversed, prayer; 2 coach, sleep, prayed; 3 the leaders, prayers, Eph. v. 4-30; 5 tea, society, coach; 6 on business; 6.30 society; 7 read, supper, conversed, prayer; 9.30.

*Monday* 11

- 4.30 Tea, within; 7 coach together; 10 Brentwood, tea, coach, read Carver's *Travels*, together; 2.30 Colchester, on business, dinner, in talk; 4 prayers, walk; 5 tea, prayed; 6 Psalm xxxiii. 1, society; 7.30 on business, supper, prayer; 9 Eph. iv. 28.

<sup>1</sup> H. Crabb Robinson, then a youth of fifteen, was present at this service, and has given a vivid account of the venerable preacher's appearance and some of his utterances. See his *Diary*, vol. i. p. 20; also Tyerman's *Life of Wesley*, vol. iii. p. 628. Mr. William Candler, whose Memoir appeared in the *W.M. Mag.* 1841, p. 1, was also present, and was deeply impressed. He had never before entered a Methodist chapel. Hearing the town crier announce that the Rev. John Wesley would preach that evening in the Methodist chapel, he determined to attend, resolved to cast in his lot with the Methodists, and became an earnest local preacher, and full of zeal for his Master's cause. This was the result of the interference of the vicar of St. Peter's, the Rev. Robert

Storry, who had unscrupulously endeavoured to withdraw the Methodists from their chapel. Wesley in this sermon gave the following rebuke: 'I understand,' said Wesley, 'there is a sheep-stealer in this town, who takes both sheep and lambs from his neighbours' fold at will. Now, I charge that man to desist, or to meet me, and answer for his deeds, at the bar of God in the day of Judgement.' The reverend gentleman was in the congregation, and his subsequent conduct showed that he was not a forgetful hearer. (*W.M. Mag.* 1841, p. 1, and Tyerman's *Life of Wesley*, vol. iii. p. 627.) Mr. Storry was at the same time chaplain to the garrison at Hull. He married a daughter of the Rev. William Romaine.

clergy and laity. So we had likewise on *Tuesday* evening. So that I trust God will at length build up the waste places.

*Wed. 13.*—We set out early, but found no horses at Copdock ; so that we were obliged to go round by Ipswich, and wait there half an hour. Nevertheless, we got to Norwich between two and three. In the way we read Captain Carver's *Travels*,<sup>1</sup> admirably well wrote, and giving, I believe, a just account of the interior parts of North America. Here is no gay account of the Islands of Pelew,<sup>2</sup> or Laputa, but a plain relation of matter of fact. Surely eastern and western savages are much alike ; and some good might be found in the east as well as the west. But to see nature in perfection, either at Pelew, or elsewhere, we need only look on the savages at Fort William-Henry, butchering, in cold blood, so many hundreds of helpless, unresisting men, in the very spirit of the old murderer.<sup>3</sup>

In the evening I preached at Norwich ; but the house would in no wise contain the congregation. How wonderfully is the tide turned ! I am become an honourable man at Norwich. God has at length made our enemies to be at peace with us ; and scarce any but Antinomians open their mouths against us.

*Tuesday 12*<sup>4</sup>

4.30 Prayed, letters ; 7 tea, prayer ; 8 letters ; 12 visited many ; 1 at brother Woodcock's, dinner, conversed, prayer ; 2.30 visited, letters, sleep ; 4 prayed, tea, conversed, prayer ; 5.30 prayed ; 6 Psa. cxvi. 12, 13 ; 7 society, communion ; 8 supper, conversed, prayer ; 9.15.

*Wednesday 13*

4 Prayed, tea ; 4.30 chaise, Ipswich ; 7.30 chaise, read Carver's *Travels* ; 2.30 Norwich, brother Reynolds ; 3 at brother Wright's, dinner, prayer ; 4 prayed, writ narrative ; 5 tea, prayed ; 6 Psa. cxvi. 12, 13, on business, supper, conversed, prayer ; 9.15.

<sup>1</sup> Jonathan Carver, *Travels Through the Interior Parts of North America*, in 1766–68. See Nichols's *Illustrations*, vol. ii. p. 680 ; *Dict. of N.B.* ; and *W.H.S.* vol. iv. p. 238.

<sup>2</sup> See *W.H.S.* vol. v. p. 159 and above, p. 29. For the Pelew Islands see *Works*, vol. xiii. pp. 411–13 ; xiv. 294.

<sup>3</sup> He refers to the massacre of English by Indians in 1757.

<sup>4</sup> He wrote from Colchester to Joseph Sutcliffe. After long weighing the matter in his mind he asks him to prevent Brackenbury from preaching himself to death by going to Jersey (new ed. *Wesley Letters*).

*Thur.* 14.<sup>1</sup>—I went to Yarmouth; and, at length, found a society in peace, and much united together. In the evening the congregation was too large to get into the preaching-house; yet they were far less noisy than usual. After supper a little company went to prayer, and the power of God fell upon us; especially when a young woman broke out into prayer, to the surprise and comfort of us all.

*Fri.* 15.—I went to Lowestoft,<sup>2</sup> to a steady, loving, well-united society. The more strange it is that they neither increase nor decrease in number.

*Sat.* 16.—I preached at Loddon about one; and at six in Norwich.

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*Thursday 14*

4.30 Prayed, letters; 7 tea, conversed; 8 coach; 10 Oakley; 10.15 coach, read Roll[in?]; 12 Yarmou[th], at brother Sewel[ts] on business; 1 dinner, conversed, sleep, letters, prayed; 4 visited; 5 tea, conversed, prayer; 6 Ezek. xxxiii. 11, society, prayed; 8 supper, prayer; 9.30.

*Friday 15*

4 Prayed, writ Journal; 7.30 tea, conversed, prayer; 9 chaise with brother Reynolds, read R[ollin?]; 11 Lowestoft, writ Journal; 12 visited; 1 within; 1.30 dinner, conversed, prayer; 2.30 Journal; 4 prayed; 5 tea, conversed; 6 1 Sam. xxi. 8, society; 8 supper, conversed, prayer; 9.30.

*Saturday 16*

4.45 Prayed, coach, tea; 7 chaise with J[oseph] Bradford; 11 S[tubbs's] Green, within, dinner, chaise; 1 Loddon, 1 Kings xix. 13! chaise, visited, chaise, Roll[in?], Norwich; 4 letters; 5 tea, conversed, prayed; 6 Psalm l. 23, the society, the leaders; 8 supper, conversed, prayer; 9 on business; 9.30.

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<sup>1</sup> He wrote to Thomas Taylor. See new ed. *Wesley Letters*.

<sup>2</sup> Crabbe, 'the poet of the poor,' heard Wesley preach, and was afterwards introduced to him. The chapel was crowded to suffocation. He notes his reverend appearance, his cheerful air, and the beautiful cadence he gave to the lines he quoted with an application of his own (substituting 'John Wesley' for 'Anacreon'):

Oft am I by woman told,  
Poor Anacreon! thou grow'st old;  
See, thine hairs are falling all:  
Poor Anacreon! how they fall!  
Whether I grow old or no,  
By these signs I do not know;  
But this I need not to be told,  
'Tis time to *live*, if I grow old.

See *Life* by his son; Tyerman's *Life of Wesley*, vol. iii. p. 628-9; and *Meth. in Lowestoft*, p. 20.

*Sun. 17.*—At seven I administered the Lord's Supper to about one hundred and fifty persons, near twice as many as we had last year. I take knowledge that the last year's preachers were in earnest. Afterwards we went to our own parish church; although there was no sermon there, nor at any of the thirty-six churches in the town, save the cathedral and St. Peter's. I preached at two. When I had done, Mr. Horne called upon me, who preached at the cathedral in the morning; an agreeable man, both in temper and person; and, I believe, much alive to God. At half an hour after five I preached again, to as many as the house would contain; and even those that could not get in stayed more quiet and silent than ever I saw them before. Indeed, they all seemed to know that God was there; and I have no doubt but He will revive His work here also.

*Mon. 18.*—No coach going out for Lynn to-day, I was obliged to take a post-chaise. But at Dereham no horses were to be had; so we were obliged to take the same horses to Swaffham. A congregation was ready here, that filled the house, and seemed quite ready to receive instruction. But here neither could we procure any post-horses; so that we were obliged to take a single-horse chaise. The wind, with mizzling rain, came full in our faces, and we had nothing to screen us from it; so that I was thoroughly chilled from head to foot before I came to Lynn.<sup>1</sup> But I soon forgot this little inconvenience, for which the earnestness of the congregation made me large amends.

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*Sunday 17*

Prayed, letters; 7 communion; 8 tea, conversed, prayer; 9 read sermon; 10 letters, prayer; 12.30 at Mr. Th[—]; 1 dinner, sleep; 2 Matt. xxii. 14! letters; 4 tea, conversed; 5.30 Matt. xxii. 4! society; 7 supper, conversed, prayer; 9.

*Monday 18*

4 Prayed, letters, tea; 7 chaise, Dereham, communion; 11.45 Swaffham, at Mr. Goodrick's; 12 Matt. xxii. 16! dinner, single-horse chaise; 5 Lynn, tea, conversed; 6 Isaiah lvi. 9! society, on business; 8 supper, conversed, prayer; 9.30.

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<sup>1</sup> During this visit Wesley opened the new House. He was the guest of the Rev. Mr. Edwards, vicar of St. Margaret's. For the 'Tower House' and

the romantic story of the founding of Methodism in King's Lynn see Mr. Alfred Jermyn's account in *W.M. Mag.* 1913, p. 807; cf. above, vol. v. p. 435.



*Tues.* 19.<sup>1</sup>—In the evening all the clergymen in the town, except one who was lame, were present at the preaching. They are all prejudiced in favour of the Methodists; as indeed are most of the townsmen; who give a fair proof by contributing so much to our Sunday schools; so that there is near twenty pounds in hand.

*Wed.* 20.—I had appointed to preach at Diss, a town near Scole<sup>2</sup>; but the difficulty was, where I could preach. The minister was willing I should preach in the church, but feared offending the Bishop,<sup>3</sup> who, going up to London, was within a few miles of the town. But, a gentleman asking the Bishop whether he had any objection to it, was answered, 'None at all.'<sup>4</sup>

#### Tuesday 19

4.45 Prayed, letters; 8 at brother Turner's, tea, conversed, prayer; 9 writ letters; 12 visited, walk! 1 at brother Newham's, dinner, prayer; 2.30 writ letter; 4 tea, within, prayed; 5.30 prayed; 6 Matt. xx. 14! society! communion; 8 supper, conversed, prayer; 9.30.

#### Wednesday 20

4 Prayed, tea, prayer, chaise with Jos[eph] Bradford, T. Tattershall; 7.30 Stoke [Ferry], chaise; 10 Thet[ford]; 10.30 chaise; 12.15 Diss, in the Church! Isa. lv. 6, 7!; 2 dinner, conversed; 2.45 chaise; 6.15 Bury, Prov. iii. 17! supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote to Alex. Mather (Tyerman's *Life of Wesley*, vol. iii. p. 632).

<sup>2</sup> Scole, or Osmandiston, was the last town in Norfolk on the main road from Norwich to London. It is described in the *National Gazetteer*, p. 409, as 'a par. and post town in the hund. of Diss, co. Norfolk, 2 miles E. of Diss railway station, and 20 miles S.W. of Norwich.' See also *W.H.S.* vol. iv. p. 83, and Cary's *Road Map*, co. Norfolk. Cf. above, vol. iv. p. 363.

<sup>3</sup> George Horne, who had been created Bishop in the previous June. Not only did Wesley regard him as a fair disputant (above, vol. iv. p. 490) and his *Commentary on the Psalms* as 'the best that ever was wrote' (above, vol. vi. p. 402), but he, a future Vice-Chancellor of Oxford (1776), condemned the expulsion of the

six undergraduates (above, vol. v. p. 293), and his liberalism 'would not have Wesley, an ordained minister of the Church of England, forbidden to preach in his diocese.' Wesley appreciated his action. See *Dict. of N.B.*; Tyerman's *Life of Wesley*, vol. iii. pp. 32-4; *Life of the Countess of Huntingdon*, vol. i. pp. 129 and 423. He died in 1792.

<sup>4</sup> From a MS. sent to the *Methodist Magazine* in 1823, in the handwriting of the Rev. John Reynolds, author of *Wesley Anecdotes*, and found in the Book-Room safe at City Road, we learn a few additional facts respecting this visit to Diss. The lay gentleman with whom Bishop Horne was staying, when Thomas Carlill, the Assistant of the Diss circuit, invited Wesley to preach at Diss, was a Mr. Freer. At the close of the service Mr.

I think this church is one of the largest in this county.<sup>1</sup> I suppose it has not been so filled these hundred years. This evening and the next I preached at Bury [St. Edmunds] to a deeply attentive congregation, many of whom know in whom they have believed. So that here we have not lost all our labour.

*Fri. 22.*<sup>2</sup>—We returned to London.

*Thursday 21*

4.45 Prayed, Journal; 8 tea, conversed, prayer for Mr. [—]; 9.30 writ letters, Journal; 12 Job [—]; 1 dinner, conversed; 3.15 sleep; 3.45 letter, Journal, walk, tea, prayed; 6 Job ix. 27! society! supper, conversed, prayer; 9.30.

*Friday 22*

4 Prayed, on business, tea; 6 coach, conversed, [—]; 10.30 Castle Heveningham, tea, conversed, coach, conversed; 12.30 Ingatestone, dinner; 3 coach, conversed, [—]; 7 London, prayed, on business; 8 supper, within, prayer; 9.30.

*Saturday 23*<sup>3</sup>

5 Drest, prayed, sleep; 7 letters; 8 tea, prayer, letters, within to many; 1 at Mr. Jones's, dinner, conversed, prayer; 2.30 writ letters; 4 sleep, prayed, at sister Hurrell's, tea, conversed, prayer; 6 prayed, within; 7.30 supper, conversed; 8.15 Pen[ry], on business; 9.30.

Freer called on Wesley in the vestry, and questioned him on his ordinations. Wesley was in the act of replying when friends interrupted the interview—not, as the biographer of Bishop Horne imagined, because they feared mischief brewing, but simply because they were afraid Wesley might not be in time for his Bury appointment. We learn also that the service was fixed for eleven o'clock, to give Wesley time to reach Bury the same evening, and from the Diary that it did not begin until 12.15. The reason why this carefully prepared article was never published may be inferred from 'R. W.'s' (?Richard Watson's) pencil endorsement—'Much ado about nothing.' In this, however, 'R. W.' was wrong, for the article reveals the fact that several persons were soundly converted under the sermon, and that Mr. Freer himself from that time, for many years, conducted family prayer morning and evening in his own house,

as did many of his neighbours. See *Life of Bishop Horne*, by Jones of Nayland; and Reynolds's *Anecdotes*, p. 39.

<sup>1</sup> The church was erected in the thirteenth century, by the Fitzwalters. It has a singular clerestory.

<sup>2</sup> He wrote from London to Mr. York, of Stourport, Worcestershire, quoting the Rule fixed in the late Conference. 'No preacher is to preach three times in a day to the same congregation.' 'It is neither good for his body nor soul' (*W.H.S.* vol. ix. p. 69).

<sup>3</sup> On Oct. 23 he wrote to James Macdonald on the late glorious work at and near Newry, and on 'fasting and prayer' (*Works*, vol. xiii. p. 119). On the same day he wrote from London to [Thomas] Roberts in Carmarthen (sealed by J[oseph] B[radford]). He warns him of the trouble likely to result if he leaves his circuit before all things are thoroughly settled therein (new ed. *Wesley Letters*).

*Sun.* 24.—I explained, to a numerous congregation in Spitalfields church, 'the whole armour of God.'<sup>1</sup> St. Paul's, Shadwell, was still more crowded in the afternoon while I enforced that important truth, 'One thing is needful'; and I hope many, even then, resolved to choose the better part.

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*Sunday 24*

- 5 Prayed, letters; 8 Spitalfields, Eph. vi. 10; 1 at brother Dew's, dinner, conversed, Shadwell; 3 prayers, Lu. x. 42, tea, coach; 6 at home, letter, prayed; 6.30 society, within; 7.30 conversed, supper, prayer; 9.30.

*Monday 25*

- 4 Prayed, [—], tea; 6.30 chaise with T[homas] R[ankin]; 8.15 at brother Sim[—], tea, conversed, prayer; 9.15 chaise, Roll[in]; 10.15 chaise with Miss Harvey; 2 Hinxwor[th], dinner, conversed; 3 letters, prayed; 5.30 tea, conversed; 6.30 Lu. x. 42! conversed, [—], conversed, prayer; 9.30.

*Tuesday 26*

- 4.45 Prayed, letters; 7 tea, conversed, prayer, letters; 11 walk; 12.30 dinner, conversed; 2 chaise with Miss Harvey; 3.30 Wrestlingworth, conversed; 4 prayers, Eph. ii. 8! chaise; 7 Hinxworth, conversed; 7.30 supper, within, prayer; 9.30.

*Wednesday 27*<sup>2</sup>

- 4.45 Prayed, writ letters; 7 tea, conversed, prayer, letter; 8.30 chaise with Miss Harvey, T. R[—] at Mr. Harvey's, within, walk in the gardens; 12 chaise; 2 Bedford, at Mr. George Livius, dinner, conversed; 3.30 sleep; 4 prayed, letter, tea, conversed, prayed; 6.30 1 Cor. i. 3, the society; 8 conversed; 8.45 supper, prayer; 9.30.

*Thursday 28*<sup>3</sup>

- 5.30 Prayed, [—], at brother Eagle's, tea, conversed, visited; 8 at Mr. Livius, tea, conversed; 9 2 Cor. v. 19, 20; 10 chaise with T[homas] Rankin; 11.45 St. Neots, at Mr. Gorham's, together, on business, S[—]; 1 within; 1.15 dinner, conversed, sleep; 2.30 sleep; 3 letters, tea, conversed, prayed; 6.30 Heb. ix. 27, society, at Mr. Gorham's, supper, conversed, prayer; 9.30.

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<sup>1</sup> Mrs. Rogers (*Life*, p. 249), says he preached with great liberty, and made effective use of the story of a general who, though harnessed with steel, was shot in the arm-pit by a musket-ball while holding up his arm and pronouncing a boastful oath.

<sup>2</sup> He wrote to his niece, Miss Sally Wesley, acknowledging a letter, and inviting her to come and stay with him after his return to London on Saturday (new ed. *Wesley Letters*).

<sup>3</sup> He wrote from Bedford to Adam Clarke. See new ed. *Wesley Letters*.

*Friday 29*<sup>1</sup>

- 4 Tea, prayer, [—], chaise with Mr. Gorham, T[homas] R[ankin]; 7 Biggleswade, Miss Harvey; 8.15 chaise; 9.30 Stevenage, at Mrs. Parker[s]; 10 Rom. iii. 22; 11 chaise; 11.30 Hatfield, chaise; 2.30 Highgate; 3 dinner, letters, sleep, tea, conversed, prayed; 6.30 Rev. xx. 12! supper, conversed, prayer; 10.15.

*Saturday 30*<sup>2</sup>

- 3 Prayed, letters, tea, prayer; 8 chaise; 9 at home, letters; 1 dinner, sleep, letters, prayed; 5 tea, conversed, [cipher] ♫, letters; 7.30 supper, Pen[ry] on business; 9.30.

*Sunday 31*

- 5 Prayed, letters, coach, the preachers; 9.30 prayers, Phil. i. 10, communion, at Mr. Squire's; 2 dinner, conversed, sleep; 3 the leaders; 3 prayers, Prov. iii. 17, tea, society, coach, society, writ narrative; 7 supper, within, prayer; 9.30.

*Nov. 1, Monday*

- 3 Prayed, letters, chaise; 8 Chapel; 9.30 chaise, tea; [—] chaise, S[—]; 2.15 Walling[ford], dinner, sleep; 3.30 letters; 5 tea, conversed; 6 Heb. vi. 1, conversed; 7.45 supper, conversed, prayer; 9.30.

*Tuesday 2*

Prayed, tea, letters, prayed; 8.30 chaise; 10.30 Oxon, chaise; 1.15 Witney, dinner, conversed, sleep, writ narrative, prayed; 6.30 1 Sam. iii., society, supper, conversed, prayer; 9.30.

*Wednesday 3*

- 5 Prayed, writ Journal; 8 tea, conversed, prayer; 9 chaise; 11.30 Oxon, walk; 1 dinner, conversed, sleep; 2.30 writ narrative, tea, Heb. vi. 1, Jos[eph] Bradford read sermon; 7.30 supper, conversed, prayer; 9.

*Thursday 4*<sup>3</sup>

- 4 Writ Journal, tea, prayer; 7 chaise; 9 Tetsw[orth], tea; 10 chaise; 12.30 Wycomb[e]; 1 dinner, conversed, sleep, writ letters; 4 prayed, tea, conversed, prayed; 6.30 Matt. xxii. 37, writ narrative; 8 supper; 9 prayer; 9.30.

*Friday 5*

- 4 Prayed, Journal; 8 tea, conversed, prayer; 9 writ Journal; 12 walk; 1 dinner, conversed; 2 sleep, read History; 4 prayed, tea, conversed; 6 Matt. xxii. 37! society, within; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote from near London to Samuel Bardsley (*Works*, vol. xii. p. 506).

<sup>2</sup> He wrote from London to George Holder on circuit travelling (*Works*, vol. xiii. p. 115).

<sup>3</sup> He wrote from IHigh Wycombe to Miss Bolton:

In the name of God, set out again. . . . The day after you receive this, go and meet a class or band. Sick or well, go! (*Works*, vol. xii. p. 487.)

*Saturday 6*

- 4 Drest, tea; 5 chaise; 7.30 Uxbridge, tea; 8.30 chaise, read sermon; 12 at home, on business; 1 at Mr. Wolff's, christened; 2.30 dinner, conversed; 4 at home, writ narrative; 5 tea, conversed, writ narrative; 7.30 supper, Pen[ry], on business; 9.30.

*Sunday 7*

- 4 Prayed, letters; 8 the preachers; 9.45 prayers, Matt. xxii. 21, communion; 1 at brother Urling's, dinner, conversed, prayer; 2 sleep, prayed, conversed, tea; 5 prayers, Matt. xxii. 21, society within to some, supper, prayer; 9.15.

*Monday 8<sup>1</sup>*

- Prayed, writ letters, select society; 7 Sp[italfields], class, tea, class; 1 at brother Win[d]sor[s], dinner, conversed, coach; 2.30 [—], chaise; 5 tea, class; 6 Heb. vi. 1, class; 8 supper, prayer; 9.15.

*Tuesday 9<sup>2</sup>*

- 4.30 Prayed, writ narrative; 6 class; 7 Sp[italfields], class, tea; 9 class, writ letter; 1 at brother Hudson's, dinner, conversed, [—]; 3.30 at home, letters; 4.15 tea, conversed, prayed, writ letters; 6.30 1 Thes. v. 19; 7.30 the leaders, [—]; 8 supper, within, prayer; 9.45.

*Wednesday 10*

- 4.30 Prayed, letters; 6 class, tea; 9 class; 1 brother Riley's, dinner, conversed; 2 class; 4.30 prayed, tea; 5.30 writ narrative, letters; 8 supper, within, prayer; 9.30.

*Thursday 11*

- 4.30 Prayed, writ letters; 8 tea, conversed; 9 class, within to some; 12 on business; 1 at sister West., dinner, conversed; 2.30 class; 4 writ letters, tea, conversed; 6 prayed; 6.30 prayers, 1 Thes. v. 33! the bands, supper, prayer; 9.30.

*Friday 12*

- 4.45 Prayed, writ narrative; 6 class; 8 tea, conversed, writ letters; 10 at sister Flood's, class; 1 at brother Woll[e]y[s], dinner, within; 2 class; 3 at brother Wheeler's, class; 5 the Book stewards, on business, tea, within; 8 supper, conversed, prayer; 9.30. sic.

*Saturday 13*

- 4.45 Prayed, writ narrative, chaise; 7 at brother Triggs's, class; 8 tea, within, writ narrative; 9 class; 11 writ letters, class; 1 at brother Collinson's, dinner, conversed, prayer; 2 class; 3 Snowsfields, class; 4.30 at brother Triggs's, tea; 5 conversed; 6 prayers, 1 Tim. i. 5, class, society, coach; 7.45 at home; 8 supper, on business; 9.30.

<sup>1</sup> He wrote from London to Mr. — (Tyerman's *Life of Wesley*, vol. iii. p. 632).

<sup>2</sup> He wrote from London to Mrs. Cock (*Works*, vol. xiii. p. 112).



*Sunday 14*<sup>1</sup>

- 4.30 Prayed, writ narrative; 7.30 chaise; 8 Chapel, the preachers, meditated, prayed; 9.30 prayers, Jo. vi. 28! communion, writ letters; 1 at brother Scott's, dinner, prayer; 2 sleep, prayed; 3 the leaders; 3.30 prayers, John vi. 27; tea, writ, society, coach; 6.30 society, supper, conversed.

*Monday 15*

- 4.30 Prayed, writ, class; 7.30 chaise, at Sister Brann's; 12 select society; 1 at brother Dobson's, dinner; 2 class; 4.30 tea, conversed, prayed; 6.30 prayers, 1 Tim. iv. 12, supper, the bands, on business; 9.30.

*Tuesday 16*

- 4 Prayed, writ narrative; 6 class, tea; 8 class; 1 at brother Bowers's, dinner, within; 2 class; 4.30 at sister Stem[—]r's, tea, conversed, prayer; 5.30 within; 6 1 Thes. v. 23! class, coach; 8 at home, supper; 9 conversed, prayer; 9.30.

*Wednesday 17*

- 4 Prayed, sermon, chaise; 6 Chappel, class, tea, class; 1 dinner, at brother [—], conversed, prayer; 2 class; 3.15 chaise; 4.30 at brother Jeffries's, tea, conversed; 6 1 Thes. v. 23, class; 8 supper, conversed, prayer; 9.30.

*Thursday 18*

- 4 Prayed, Ja[mes] Ro[gers] writ sermon; 6 writ narrative; 7 tea, conversed, prayer; 9 chaise; 10 Lambeth, writ letters; 1.30 dinner, conversed, visited, writ narrative; 4.30 tea, conversed, prayed; 6 Jo. vi. 27; 7 class; 8 supper, conversed, prayer; 9.30.

*Friday 19*

- 4 Prayed, Ja[mes] Ro[gers] read sermon; 6 prayed, writ narrative; 7.15 tea, conversed, writ letters; 12 chaise; 12.30 at Mr. Atwood's; 1 writ letters, dinner, conversed! [—], chaise, at Sister B[—], tea, within, prayer; 6 Heb. vi. [prob. 1, 2], class, chaise; 7.30 at home, supper, prayer; 9.30.

*Saturday 20*

- 8 Prayed, Jos[eph] [Bradford] read, tea, conversed, prayer, writ letters, within to some; 1.30 dinner, conversed, writ letters, sleep at sister Harrison's, tea, conversed, prayer; 5.30 prayed, sister Roge[rs] read; 7.30 supper, Pen[ry] on business; 9.30, ill.

<sup>1</sup> He wrote to the Custom House asking for the restoration of Mr. Ireland's 'present of two dozen of French claret, which I am ordered to drink, during my present weakness.' It had been seized

at the White Swan. He offered to pay 'whatever duty comes due.' But the letter was returned to the dying man, endorsed: 'No. M. W.' (New ed. *Wesley Letters*.)

*Sunday 21*

- 4.30 Prayed, sermon ; 8 Sp[italfields], the leaders, meditated ; 9.30 prayers, Jo. vi. 27, communion ; 1 at sister Fellows, dinner, conversed ; 1.45 prayer, coach, sleep ; 3 the leaders ; 4 tea, prayed ; 5 prayers, Jo. vi. 17 ! society, within ; 7.30 supper, conversed ; 9 prayer.

*Monday 22*

- 3.15 Tea, prayer, chaise ; 6.45 South Mims ; 2 Northampton, at brother [—], within ; 4.30 tea, conversed, prayed ; 6.45 at sister Philips's, together, prayer [—] ; 1 Sam. xxii. 8 ! 8 supper, prayer ; 9.30.

*Tuesday 23*

- 4.45 Prayed, Jos[eph] [Bradford] read sermon ; 6 tea, conversed ; 7 chaise ; 9 Daventry, win[—] ; 10 chaise, Spenser ; 1 Banbury, at Mr. Ward's ; 1.30 dinner, conversed ; 2 sleep, within ; 4.30 tea, conversed, prayed ; 6 M[—], Jer. viii. 22 ! 7.30 supper, conversed, writ narrative ; 9.30.

*Wednesday 24*

- 5 Prayed, meditated ; 6 tea, conversed, prayed ; 8 chaise, Spenser ; 10.15 Brackl[e]y, society ; 12 chaise, Sp[enser] ; 12.30 Whittlebury, writ Journal ; 2.15 dinner, within ; 3.30 prayed ; 5 tea, conversed ; 6 1 Thess. v. 18 ; 7 Jos[eph] read Spenser ; 8 supper, conversed, prayer ; 9.30.

*Thursday 25*

- 4.45 Prayed ; 6 J[oseph] Bradford read sermon ; 8 tea, conversed, select society ; 9 on business, chaise ; 12 Towcester, dinner, sleep, Jos. read sermon ; 4.30 tea, conversed, prayed ; 6 Lu. x. 42, supper, conversed, prayer ; 9.30.

*Sunday 28*

- Prayed, Miss R[itchie], conversed, chaise, the [—], tea, conversed, prayed ; 9.30 prayers, Isai. i. 3 ! communion ; 1 at Mr. C[lu]low's, dinner, conversed, prayer, coach ; 3 Allhallows, prayers, Heb. xiii., etc., at brother Collinson's, tea, conversed, prayer, coach ; 5.30 at home, prayed ; 6.30 society ; 7 writ sermon ; 8 supper, conversed, prayer ; 9.30.

*Monday 29*

- Prayed, chaise with Mr. Dickenson, Dartford, tea, coach, read Spenser ; 10.30 Chatham, on business, Spenser ; 4 Canterbury, at brother Hagel's, dinner, within ; 5 at sister Bissaker's, prayed, at sister [—], tea, conversed, prayer ; 6.30 Isa. lv. 6 ; 7 society ! supper, prayer ; 9.30.

*Tuesday 30*

- 4 Prayed, sermon ; 8 tea, conversed, prayer ; 9 chaise with Mr. Dickenson ; 11.30 Dov[er] ; 1 dinner ; 2 chaise ; 4 Lu. x. 42 ! supper, prayer ; 9.30.

*Dec. 1,<sup>1</sup> Wednesday*

- 4 Prayed, sermon, prayed ; 7 tea, read ; 9 chaise ; 11½ Sandwich ; 12 Matt. xxii. 35 ! chaise ; 4 Margate, brother Brewer's, tea, wrote, prayer ; 6.30 Job. xxi. 22 ! society, wrote, supper, wrote, prayed ; 9.30.

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<sup>1</sup> This day's entries are written under Sept. 30, in error.

*Thursday 2*

- 4 Prayed, sermon ; 6.30 tea ; 8 Matt. xxii. 39 ; 9 chaise ; 11.30 Sandwich [but 'Canterbury' written and then obliterated] ; [—] ; 7 communion ; 8 supper, conversed, prayer ; 9.30.

*Friday 3*

- 4 Prayed, tea, prayer ; 6.30 chaise ; 10.30 Chatham, letters ; 1 dinner, together ; 2.30 sleep, prayed, tea, conversed ; 6 Jo. vi. 27, communion, supper, conversed, prayer ; 9.30.

*Saturday 4*

- 4 Prayed, on business, coach [—], at brother Loddon's, within ; 12 London, on business, letters ; 1.30 leaders ! prayer, letters ; 2.15 sleep, prayed ; 5 tea, within ; 6 at brother Dew[ey]'s,<sup>1</sup> read sermon ; 7.30 supper ; 8.30 Pen[ry], on business ; 9.30.

*Sunday 5*

- 4.30 Prayed, sermon ; 8 the leaders ; 9.30 prayers, Isa. v. 4, communion ; 1 at Mr. Pett's, dinner, conversed ; 2.45 Bethnal Green Church, prayers, Prov. xxii. 6,<sup>2</sup> tea ; 5.30 prayed ; 6.30 [—], married men, supper, conversed, prayer ; 9.30.

*Monday 6*

- 4 Prayed, Rom. xiii. 11 ! etc., select society, tea, conversed, prayer, Mr. Creighton, in talk ; 10.30 writ narrative ; 12 select society ; 1 at Mrs. Keysal's, dinner, conversed, prayer ; 3 visited, at the Chapel, prayed ; Ed. Taylor, in talk, tea, prayed ; 6.30 prayers, Heb. xii. 4 ! supper, [—], conversed ; 9.30.

*Tuesday 7<sup>2</sup>*

- 4 Prayed, Heb. xii. 28, Mr. Dicken[son] read, tea ; 7.30 chaise ; 8 letters ; 12 on business ; 1 at Mr. Coll[inson's], dinner, conversed, prayer ; 3 sleep, conversed ; 4.30 tea, read sermons ; 6.30 prayers, Heb. xiii. 22, the leaders, supper, conversed, prayer ; 9.30.

*Wednesday 8*

- 4 Prayed, E[lizabeth] R[itchie] read ; 7 in talk, tea, prayer, letters ; 10 sister Rogers read, letters, writ Journal ; 1 at brother [cipher] ~ ; 3 writ Journal ; 4 prayed ; 4.30 visited, tea, conversed, prayer ; 5.30 E[lizabeth] R[itchie] read sermon ; 7.30 supper, conversed, prayer ; 9.30.

*Thursday 9*

- 4.30 Prayed, Ja[mes] Ro[gers] read sermon ; 7.30 Miss Collinson's, conversed, tea, prayer ; 9 writ sermon ; 12 in talk ; 1 at brother Lander's, dinner, conversed ; 2 the Tower ! 3.30 writ narrative, prayed, E[lizabeth] R[itchie] read, tea ; 6.30 James iii. [—] ; 7.30 the bands ; 8 supper, conversed, prayer ; 9.30.

<sup>1</sup> By 'Dew' here, as in many previous Diary entries, James Dewey, of Artillery Lane, one of the City Road Chapel trustees, is probably meant. See Stevenson's *City Road Chapel*, p. 534.

<sup>2</sup> He wrote from London to R. C. Brackenbury, inviting him to spend 'a little time with us here' (*Works*, vol. xiii p. 10). Brackenbury came to London, and saw Wesley die (see below, p. 144).

## Friday 10

- 4.30 Ill, sleep ; 6 E. Ritchie read sermon, tea, read sermon ; 8 at James Hammond's ; 3 prayer, reading, prayed ; 3.30 at Mr. Dickenson's, tea, conversed, prayer, on business ; 6 E. Ritchie read Spenser ; 8 supper, read letters, prayer ; 9.30.

## Saturday 11

- 4 Prayed ; 5 Jos[eph] read ; 6 writ letters ; 7.30 tea, conversed, prayer ; 9 writ sermon ; 12 on business ; 1 at brother Shakesp[ea]re's, dinner, conversed ; 2 letter, sleep, prayer, conversed ; 3.30 coach, at Jo. Thwayn's, tea, conversed, prayer, prayed ; 6 prayers, James iii. 17, communion ; 7.15 coach ; 7.45 supper, conversed, Pen[ry], on business ; 9.30.

## Sunday 12

- 4 Prayed, read letters ; 8 Chapel ; 9.30 prayers, communion ; 1 at brother Brann's, dinner, prayer ; 2 sleep, prayed ; 3 the leaders, prayers ; 1 Pet. ii. 4, etc., [—], lovefeast, coach, supper, conversed, prayer ; 9.30.

Monday 13<sup>1</sup>

- 4 Prayed, Rev. xxii. 11, select society, within, tea, prayer ; 8 writ sermon ; 12 select society ; 1 at Jo. Jea[—] ; 2 dinner, prayer ; 3 read [Fletcher's] *Portrait of S. Paul* ! tea, prayed ; 6.30 prayers, 1 Pet. i. 17, supper ; 8 the bands, read ; 9.30.

## Tuesday 14

- 4 Prayed, writ letters, Mr. Dickenson read ; 7 tea, conversed ; 7.30 chaise ; 8 at home, writ narrative, writ sermon ; 12 on business ; 1 at Mr. Vallance's, dinner, conversed, prayer ; 3 writ letters ; 4.30 tea, conversed, prayed, read ; 6.30 prayers, 1 Pet. ii. 1-5, the leaders, supper, prayer ; 9.30.

Wednesday 15<sup>2</sup>

- 4 Prayed, writ sermon ; 7.30 tea, conversed, letters ; 12.30 chaise, Colebrook Row, conversed ; 2 dinner, conversed ; 3 Jos[eph] read letters ; 5.30 tea, conversed, Jo[seph] read ; 8 supper, conversed ; 9 prayer ; 9.30.

## Thursday 16

- 4 Prayed, Spenser ; 8 tea, conversed, prayer ; 9 letters ; 1 dinner, conversed, letters ; 4.30 tea, conversed, prayer, prayed ; 5.30 Jos[eph] Br[adford] read Spenser ; 8 supper, conversed, prayer ; 9.30.

<sup>1</sup> He wrote from near London to Miss Sally Mallet (Taft's *Holy Women*, p. 90).

<sup>2</sup> He wrote from London to Miss Bolton : 'When the Son of Man comes,

reward will be proportioned to inward holiness ; to our works ; to our sufferings' (*Works*, vol. xii. p. 488).

## Friday 17

- 4 Prayed, Robinson ; 7 letter ; 8 tea, conversed, prayer, writ letters ; 11 prayer, chaise ; 12 [—] ; 1 prayer ; 2 at brother Bumsted's, dinner, conversed, prayer ; 3.30 prayed, visited ; 5 tea, conversed, prayer, read *Portrait* ; 7.30 supper, within, prayer ; 9.30.

## Saturday 18

- 4.30 Prayed, Ja[mes] Rogers read *Portrait* ; 7.30 tea, conversed, prayer ; 8 writ letters ; 1 at Geo[rge] Clark's, dinner, conversed, prayer ; 2 sleep, writ narrative, prayed, at brother Dickenson's ; 5 tea, conversed, prayed ; 6 E[lizabeth] Ritchie read ; 7.30 supper, within, Pen[ry], on business ; 9.30.

## Sunday 19

- 4 Prayed, Ja[me]s Rogers read, brother Dickenson read ; 8 Sp[italfields], prayers, Isa. [prob. iii. 10] ; 11.30 communion, coach ; 1 at brother S[—], dinner, conversed, prayer ; 2.30 at home, sleep, prayed ; 4 tea, conversed, prayed ; 5 prayers, Phil. iv. 6, General Lovefeast ; 8 supper, conversed, prayer ; 9.30.

Monday 20 <sup>1</sup>

- 4 Prayed, Gen. xlix. 4, select society, tea, within, prayer ; 8 writ narrative ; 12 select society, at brother Tolz, dinner, conversed, prayer ; 2.30 sleep, writ narrative, prayed ; 4.30 prayed, tea ; 6.30 prayers, 1 Pet. i. 16, etc., supper, the bands ; 9.30.

## Tuesday 21

- 4 Prayed, within, brother Dickenson read ; 7 tea ; 7.30 [—] chaise ; 8 tea, conversed, sermon, letters ; 12 dinner, writ letters ; 1 at brother Rank[in's], dinner, conversed ; 2 sleep, conversed, writ sermon ; 6.30 prayed, 1 Jo. i. 3, the bands, supper, prayer ; 9.30.

## Wednesday 22

- 4 Prayed, brother Dickenson read ; 8 tea, conversed, prayer ; 9 writ sermon ; 12 chaise ; 1 Camberwell, at sister Ford's, writ narrative, dinner, conversed ; 2.30 sleep, Jos[eph] Bradford read Burk[e]<sup>2</sup> ; 5 tea, within, prayed, J[oseph] Bradf[ord] read Burk[e] ; 8.15 supper, conversed, prayer ; 10.

<sup>1</sup> He wrote from London, West Street, to Mrs. Charles Wesley :

As I do not have much money beforehand, I have not at present an hundred pounds in possession. But I have desired Mr. Whitfield to gather up so much as soon as

possible. I hope he will be able to do it in a week or two. (New ed. *Wesley Letters*.)

<sup>2</sup> Probably Burke's *Reflections on the French Revolution*, which was published this year and made a profound impression.



*Thursday 23*

- 4 Prayed, J[oseph] Bradf[ord] read Burk[e]; 8 tea, conversed, prayer; 9 writ sermon; 1.30 dinner, conversed; 3 sleep; 3.15 writ sermon, prayed; 4.30 tea, conversed; 6 Jos[eph] read; 6.30 Phil. iv. 6, 7; 7.30 Joseph read; 8 supper, conversed, prayer; 9.30.

CHRISTMAS DAY, *Saturday 25*

- 4 Prayed, writ letters, sermon; 7.30 chaise; 8 Chapel, prayed; 9.30 prayers, 1 Jo. i. 3! communion, at brother Bradford's; 1 dinner, conversed, prayer, sleep; 3 the leaders; 3.30 prayers, 2 Cor. v. 19! society, coach, society, on business, within, supper, prayer; 9.30.

*Monday 27*

- 4 Prayed, Jos[eph] read; 7.30 tea, conversed, prayer; 9 letters; 10 prayers, 1 Jo. i. 3! communion, writ narrative; 1 at Jo[hn] Marsden's; 1 dinner, conversed, prayer, letter; 3.30 sleep; 4 within; 4.30 tea, conversed, prayer, prayed, meditated; 6.30 Dr. Whitehead, conversed; 7.30 supper, conversed, prayer; 9.15.

*Tuesday 28*

- 4 Prayed, 5 letters; 7.30 tea, conversed, prayed; 9 letters, writ letters; 1 W[illiam] Marriott's, dinner, conversed, prayer; 2.30 sleep; 3 letters, prayed; 4.30 tea, conversed, prayer, within, letters; 6.30 prayers, 1 Jo. i. 9, the leaders; 8 supper, conversed, prayer; 9.30.

*Wednesday 29*

- 4 Prayed; 5 letters; 7.30 tea, conversed, prayer; 9 writ letters, writ sermon; 12 within, writ narrative; 2 at Mr. Wolff's, dinner, within; 4 sleep, prayed; 5 tea, conversed; 6 Wapping, prayers, 2 Jo. 8! coach; 8 supper, conversed, prayer; 9.30.

*Thursday 30*

- 4 Prayed, ill; 5 Geo[rge] Whitf[ield] read; 7 tea, conversed, prayer; 8 E[lizabeth] Ritc[hie] read; 10.30 letters; 1 dinner, conversed, prayer; 2.30 sleep, letters, E[lizabeth] Ri[tchie] read; 4.30 tea, conversed, E[lizabeth] R[itchie] read, the bands; 8 supper, conversed, prayer; 9.30.

*Friday 31*

- 4 Prayed, E[lizabeth] Ri[tchie] read; 7.30 tea, conversed, writ letters, on business; 12 the females, the preachers; 1 prayer; 2 coach, at T. Greenwood's, dinner, conversed, prayer; 2.30 sleep, writ narrative, E[lizabeth] R[itchie] read; 4.30 tea, conversed, prayed, E[lizabeth] R[itchie] read Mr. Winchester! 7.45 supper, conversed; 8.30 2 Pet. iii. 10, etc.; 10.30.

1791, JAN. I, *Saturday* <sup>1</sup>

- 4 Prayed, writ letters, E[lizabeth] R[itchie] read ; 7.30 tea, conversed, prayer, writ letters ; 1 at R. Ball's, dinner, conversed ; 3 prayed, sleep ; 4.15 tea, conversed, prayer ; 5.15 at home, E[lizabeth] R[itchie] read ; 7.30 supper, conversed ; 8.15 Pen[ry], on business ; 9.30.

*Sunday* 2

- Prayed, sleep, E[lizabeth] R[itchie] read, writ, on business ; 8 the preachers ; 9.30 prayers, Heb. viii. 10, communion ; 1 at brother Kruse's, dinner, conversed, prayer ; 2 sleep, prayed ; 3 the Covenant ! 7 prayed ; 7.30 supper, conversed, prayer, on business ; 9.30.

*Monday* 3 <sup>2</sup>

- Prayed, E[lizabeth] R[itchie], select society, tea, conversed, prayer, letters ; 12 select society ; 1 at John Folgham's, dinner, conversed, prayer, visited, communion ; 4.30 at sister S[—], tea, conversed, prayer ; 5.15 prayed, sleep ; 6.30 prayers, Rom. ii. 29, supper, the bands ; 9.30.

*Tuesday* 4

- 4.45 Prayed, Mr. Dickenson read ; 7 tea, chaise ; 8 letters ; 11 at brother Knee's, the poor ; 1 dinner, conversed, prayer ; 2 sleep ; 3 the children, Eccles. xii. 1 ! the leaders ; 5.15 tea, conversed, E[lizabeth] R[itchie] read ; 7.30 supper, conversed, prayer ; 9.30.

*Wednesday* 5

- 4 Prayed, E[lizabeth] R[itchie] read ; 7 tea, conversed, prayer ; 7.45 writ letters ; 12.45 chaise ; 1.30 Newington, dinner, conversed ; 2.30 sleep ; 3 prayed, read C— M— ; 5 tea, conversed, E[lizabeth] R[itchie] ; 6 Jos[eph] Brad[ford] ; 8 supper, conversed, prayer ; 9.30.

*Thursday* 6 <sup>3</sup>

- 4.45 Prayed, Jos[eph] Brad[ford] read, tea, conversed, prayer ; 1.15 dinner, conversed, prayer ; 2.30 sleep ; 3 Jos[eph] read ; 5 tea, conversed ; 6 Col. i. 12 ! read ; 8 supper, conversed, prayer ; 9.30.

<sup>1</sup> He wrote from City Road to John Fry, explaining why he could not retract any part of his *Ecclesiastical History*:

What the Quakers so called *are or do now* is nothing to the purpose. I am thoroughly persuaded they *were* exactly as described in the *History*. . . I love you well. . . George Fox, I hope, was quite mad when he wrote that medley of nonsense, blasphemy, and scurrility styled his *Great Mystery*.

<sup>2</sup> He wrote from London to Adam Clarke at the New Room, Dublin. Some one had sent a story to Mather that Clarke was running into debt. It was cleared up: 'Let it die and be forgot.' His grieving so much over the death of an infant is inordinate affection, and 'if

you love them thus, all your children will die.' He quotes De Renty, and urges him to go to St. Patrick's once a month. 'But you forgot to send me your thoughts on magnetism. John Bredin is a weak brother. . . Let him behave well now—the past will be forgotten.' A P.S. follows, by James Rogers. (New ed. *Wesley Letters*.)

<sup>3</sup> He wrote from London to Thomas Taylor, expounding 'The wind bloweth,' and referring to a tract by Archbishop King, which he likes well. 'Yet I have corrected a far better tract on the subject, the last I shall have to publish.' (New ed. *Wesley Letters*.)

## Friday 7

- 4 Prayed, J[oseph] B[radford] read ; 8 tea, conversed, prayer ; 9 chaise ; visited ; 10.30 on business ; 12 the females, letters ; 2 at B[——], dinner, conversed, prayer ; 3.30 sleep, Book Committee, tea, society, Co[——] ; 8 supper, conversed, prayer ; 9.30.

## Saturday 8

- 4 Prayed, E[lizabeth] R[itichie] read ; 7.30 tea, conversed, prayer ; 8 writ letters ; 1 at brother M[——], dinner, conversed, prayer ; 2.30 sleep, prayed ; 4 E[lizabeth] R[itichie] read ; 4.30 tea, conversed, E[lizabeth] R[itichie] read ; 7.45 supper, Pen[ry], on business ; 9.30.

## Sunday 9

- 4 Prayed, E[lizabeth] R[itichie] read, chaise ; 8 Chappel ; 9.30 prayers, Matt. vii. 14, communion ; 1 at brother We[st]lake's, dinner, conversed, prayer ; 2.15 sleep ; 3.15 the leaders ; 3.30 prayers, Isai. xli. 9-22 ; 5 tea, conversed, society, coach, society, read ; 7.30 supper, conversed, prayer on business ; 9.30.

## Monday 10

- 4 Prayed, 1 Jo. i. 5-7, select society, E[lizabeth] R[itichie] [——] ; 10 chaise ; 11 at Lady Mary Fitzgerald's, conversed, prayer, chaise ; 12 select society ; 1 at Miss W[ills], dinner, conversed ; 2 prayer ; 2.30 sleep ; 3 prayed, read ; 4 coach, at brother Jacob's, tea, conversed, prayer ; 5.30 prayed [——] ; 6.30 prayers, Rom. viii. 3, 4, supper, the bands, married men ; 9.30.

## Tuesday 11

- 4 Prayed ; 5 1 Jo. i. 5-7, B[radford] read ; 7 tea ; 8 at home, in talk ! sermon ; 1 at brother Grey's, dinner, conversed, prayer ; 2.30 sleep, prayed ; 4.15 tea, conversed, E[lizabeth] R[itichie] ; 6.30 prayers, Rom. i. 9, the leaders, supper, conversed, prayer ; 9.30.

Wednesday 12 <sup>1</sup>

- 4 Prayed, E[lizabeth] R[itichie] read *Mexico* ; 7.30 tea, conversed, prayer, writ letters ; 11.30 coach with brother Hammond ; 12.30 Stratford, within ; 1.30 dinner, within ; 2.30 sleep ; 3 prayed ; 4 Ja[mes] Rogers, *Mexico* ; 5 tea, conversed, read sermons ; 7.30 supper, within, prayer ; 9.30.

He wrote from London to Edward Lewly, Birmingham, on Christian Perfection and the Select Society (*Works*, vol. xiii. p. 120). On the same day he

wrote to Miss Bolton. She had sent him a welcome present. He had had four days of better health. (*Works*, vol. xiii. p. 165.)

*Thursday 13*<sup>1</sup>

- 4 Prayed, sermons ; 7.45 tea, conversed, prayer, writ letters ; 12 coach ; 12.30 Latonstone, read Dr. Bates's sermons ; 2 dinner, within ; 3 sleep, prayed ; 4 tea, coach ; 5 Low Laton, visited ; 6 Heb. ix. 27 ! coach, at Mr. Davis ; 8 supper, within, prayer ; 10.15.

*Friday 14*

- 4 Prayed, brother Dicken[son] read ; 8 tea, within, prayer ; 12 chaise ; 1 at brother Grey's, dinner, conversed ; 3 sleep, prayed, tea, read ; 6 2 Cor. viii. 9 ! read sermon ; 8 supper, conversed, prayer ; 9.30.

*Saturday 15*

- 4.30 Prayed, E[lizabeth] R[itchie] read sermon ; 7.30 tea, conversed, Miss Grey ! prayer ; 8.15 chaise, visited, chaise ; 10 at home, Mr. Brackenbury, within to many ; 1 at Th[—]l, dinner, conversed ; 3 sleep, letters, 2 tea, conversed ; 5 prayed ; 6 prayers, Rom. xiii. 11, communion, coach, supper, Pen[ry], on business ; 9.30.

*Sunday 16*

- 4 Prayed, E[lizabeth] R[itchie] read sermon ; 8 Sp[italfields], meditated ; 9.30 prayers, Rev. xxi. 6, communion ; 1 at C. Wheeler's, dinner, conversed, prayer ; 2.30 sleep, the leaders ; 4 prayed ; 5 prayers, Rom. xiv. 17 ! society, read ; 7.30 supper, conversed, prayer ; 9.30.

*Monday 17*

- 4 Prayed, Psa. lxxxiv. 1 ! select society, within, read sermon ; 11.45 at the Chapel, select society, communion, coach ; 1.15 Chesterf[ield] Str[reet], dinner, conversed, prayer ; 3 walk ; 4.30 at sister Thorn's [? Thornton's], tea, conversed, prayed ; 5.30 prayed ; 6.15 prayers, Rom. xv. 2 ! supper, the bands, brother Dickenson read ; 9.30.

*Tuesday 18*<sup>2</sup>

- 4 Prayed, Psa. lxxxiv. 1 ! brother Dic[kenson] read ; 7 tea, within, chaise ; 8 at home, letters, within to many ; 1 at sister Bo[—] ; 2.30 at home, letters, sleep, prayed ; 4.30 tea, conversed, Eliz[abeth] R[itchie] read sermon ; 6.15 St. James i. 2 ; 8 the leaders, supper, conversed, prayer ; 9.30.

<sup>1</sup> He wrote from near London to Henry Anderson, of Kilham, in the East Riding, who had asked his advice as to preaching : 'The speaking to a congregation in Christ is a thing of no small importance. . . . I do not advise you to give yourself up to the work till you are proposed and approved.' The next Conference placed him on the President's List. In December he was sent to Northampton. (New ed. *Wesley Letters*.)

<sup>2</sup> He wrote from London to James Macdonald, rejoicing to hear that the

work of God was so prosperous at Newry. 'Continue to seek power by fasting . . . keep as exact account as you can of everything that occurs.' Referring to verses for the magazine and their author he adds, 'But I hardly think she or you will see me more in this world.' (Copied from the original by his grandson, Rev. F.W. Macdonald.) The same day he wrote to Mrs. Adam Clarke a note of hope and encouragement for herself and her sick husband (Dunn's *Life of Clarke*, p. 80).

Wednesday 19<sup>1</sup>

- 4 Prayed, E[lizabeth] R[itchie] read *Gosp[el] G[lass]*<sup>2</sup>; 7.15 tea, conversed, prayer, writ letters; 12 chaise with Jos[eph] Bradford; 1 Kentish Town, at Mr. Clulow's, within; 1.15 dinner, together; 2.15 sleep, prayed; 3 Jos[eph] read Campbell on *Middle State*,<sup>3</sup> tea, together; 6 read Campbell; 8 supper, prayer; 9.45.

## Thursday 20

- 4 Prayed, Jo[seph] Bradf[ord] read; 7.30 tea, conversed, prayer, read, writ letters; 12 chaise; 1 Hampste[a]d, at Mr. White's, garden, conversed; 1.15 dinner, conversed; 2.30 sleep, prayed, read; 5 tea, conversed, read; 7 2 Cor. viii. 9! 8 supper, conversed, prayer 9.30.

## Friday 21

- 4 Prayed, Jos[eph] read Campb[ell]; 8 tea, conversed, prayer; 9 writ letters; 11 chaise; 12 London, letters; 2 Mrs. Wesley, etc.; dinner, within; 3 sleep, prayed; 4.30 within; 5.30 E[lizabeth] R[itchie] read; 7.30 supper, conversed, prayer; 9.30.

Saturday 22<sup>4</sup>

- 4 Prayed, E[lizabeth] R[itchie] read *Gospel Glass*; 7.30 tea, conversed, prayer; 9 writ letters, within to some; 1 at Mr. Town[s]end's, dinner, conversed, prayer; 2.30 sleep; 2.45 letters, prayed; 5 at Mr. Pratt's, tea, [—]; 6 prayers, 1 Cor. iv. 2; 7.30 supper, Pen[ry], on business; 9.45.

## Sunday 23

- 4 Prayed, E[lizabeth] R[itchie] read; 7.30 chaise, Chapel, prayed; 9.30 prayers, Isai. lv. 1; 11 communion; 1 at brother St[ubbs's], dinner, conversed; 2.15 sleep, prayed; 3 the leaders, prayers, Rom. xii. 21, society, coach, society, the women, supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote to William Torrie, commending him for dealing tenderly with John Phillips, and advising him, whatever happened, to do so still (new ed. *Wesley Letters*). He wrote also to Robert Dall. He cannot hope to visit Ireland again. The sea discomposes him. But he hopes to 'have a little conference at Edinburgh in the spring' (ibid.).

<sup>2</sup> 'That excellent book.' See above, vol. iv. p. 189.

<sup>3</sup> *The Doctrine of a Middle State between Death and the Resurrection*, by the

Hon. Archibald Campbell, London, 1721.

<sup>4</sup> He wrote from London to Thomas Greathead, linen-draper, Sheerness. A lithograph of the original was in the possession of Mr. Thomas Greathead, of Caversham, Natal, a grandson of Wesley's friend. His brother (or near relative) was a leading Methodist in Sheerness in 1864. Wesley's letter was simply a note of personal friendship: 'I am half blind and half lame; but, by the help of God, I work on still' (new ed. *Wesley Letters*).



## Monday 24

- 4 Prayed, E[lizabeth] R[itchie]; 7.30 tea, conversed, prayed, writ letters, select society; 1 at sister Keysal's, dinner, conversed, sleep; 3 2 Cor. i. 5, the children, Psa. xxxiv. 11, Mr. Collinson, within, tea; 5 Jos[eph] read *Belis[arius]*<sup>1</sup>; 7.30 supper, within, prayer; 9.15.

## Tuesday 25

- 4 Prayed, Rom. xiii. 12, Mr. Dick[enson] read; 7 tea, chaise; 8 at home, writ letters; 12.30 visited; 1 at brother Gidley's, dinner, conversed, prayer; 2.30 sleep, letters; 4 prayed, tea, conversed, prayer; 6.30 prayers, Acts xxvi. 29! the leaders; 8 within, supper, on business; 9.30.

## Wednesday 26

- 4 Prayed, E[lizabeth] R[itchie] read; 6.30 tea, conversed, prayer; 7 chaise with Mrs. Dickenson; 10 Epsom; 10.30 chaise, at Mr. Belson's, conversed, prayer, chaise, at Mr. Til[—]; 1 conversed; 2 Dorking, diary, conversed, dinner, conversed, prayer, prayed; 5 tea, conversed; 6 Prov. ii. 17; 7 communion, [—], conversed; 9.30 supper, conversed, prayer; 11.

## Thursday 27

- 4.30 Prayed; 6 Ro. xiii. [—]; 7 chaise, *Belisarius* Ma[—]; 1 Greenwood Dock, dinner, conversed, chaise; 3 class; 5 tea; 6 1 Jo. i. 3! class, chaise; 8.15 supper, conversed, prayer; 9.30.

## Friday 28

- 4 Prayed, E[lizabeth] R[itchie] read *Belisarius*; 12 the females; 1 *Belisarius*; 2 at Mr. Awbr[ey's], dinner, conversed, prayer; 3.30 *Belis[arius]*, sleep, tea, conversed; 6 E[lizabeth] R[itchie] read *Belisarius*; 7 supper, conversed, prayer; 9.30.

Saturday 29<sup>2</sup>

- 4 Prayed, E[lizabeth] R[itchie], *Bel[isarius]*; 7.30 tea, conversed, prayer, *Belis[arius]*; 12 on business; 1 at brother Coll[inson's]; 1.30 dinner, conversed, writ letters; 3 visited; 4.30 tea, conversed; 6 prayers, 1 Cor. x. 13, communion, supper; 9 on business; 9.30.

## Sunday 30

- 4 Prayed, E[lizabeth] R[itchie]; 9.30 prayers, Psa. [—] 16, communion, at brother Da[—]; 1 dinner, conversed; 2 sleep; 3 the leaders, tea, prayed; 5 prayers, Isa. lvii. 1, 2, society.

<sup>1</sup> Justinian's famous general. See above, vol. vii. p. 90, and vol. v. p. 490.

<sup>2</sup> He wrote to Thomas Broadbent, warning him against entangling himself with affairs of this life (*Works*, vol. xiii. p. 120). Also to John Booth at Keighley,

where the work was prospering, 'self-conceited enthusiasts' notwithstanding. 'Never name them in public . . . strike at the root of their errors . . . spare no pains.' A powerful letter. (*Ibid.* vol. xiii. p. 154.)

Monday 31<sup>1</sup>

- 4 Prayed, E[lizabeth] R[itichie] read, Isa. vi. 3, 4, select society, tea, prayer, on business; 10 chaise, at Lady M. [Mary's?], conversed, prayer; 1 Bal[h]am; 2 dinner, conversed; 3 sleep, Jos[eph] read; 5 tea, conversed, prayed, Jos[eph] read; 8 supper, prayer; 9.30.

FEB. 1, Tuesday<sup>2</sup>

- 4 Prayed, Jos[eph] read; 8 prayer, tea, conversed, Joseph read; 10 letters; 11 garden, sermon; 2.15 dinner together; 3 sleep; 5 tea, together; 6 Jo[seph] Bradford read Wanley<sup>3</sup>; 8 Mrs. Durbin, supper, prayer; 9.30.

## Wednesday 2

- 4 Prayed, Jo[seph] read; 8 tea, prayer; 9 sermon, garden, sermon; 2.15 dinner; 3 sleep, Jos[eph] read, tea, conversed, prayed; 6 Jos[eph] read Wanley; 7 supper, within, prayer, on business; 9.30.

## Thursday 3

- 4.30 Prayed, Jos[eph] read sermon; 6 read Wanley; 7.30 prayer, tea, conversed; 12 coach; 1 Peck[h]am; 1 at sister Smith's, sister Ford, Thornton, dinner, conversed, prayer; 3 on business, read, letters; 5 prayed, tea, conversed; 6 Gal. vi. 14, supper, conversed, prayer; 10.

## Friday 4

- 4 Prayed, Geo[rge] Whit[field], Jam[es] Rog[ers]<sup>4</sup> read sermon, Wanley; 12 visited; 1 at sister Thornton's, dinner, conversed; 3 letters; 5 tea, conversed, prayed; 6 Geo[rge] Wh[itfield] read Wanley; 8 supper, conversed, prayer; 10.

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<sup>1</sup> He wrote to Miss A. Cambridge at Bandon urging obedience to Mr. Barber (a descendant of whom is now Head Master of the Leys School), 'as far as conscience permits. . . . It will not permit you to be silent when God commands you to speak.' Other wise counsels he gives her. See Tyerman's *Wesley*, vol. iii. p. 645, and memoir of Miss Cambridge.

<sup>2</sup> He wrote to Ezekiel Cooper of Philadelphia: 'Time has shaken me by the hand.' He desires that some one should 'give a connected relation of what our Lord has been doing in America from the time that Richard Boardman . . . left his country to serve you.' (*Works*, vol. xiii. p. 152.)

<sup>3</sup> Humphrey Wanley, bibliographer and secretary of the S.P.C.K.; not the

Dean of Ripon to whom Wesley once wrote (see *Works*, vol. xii. p. 268).

<sup>4</sup> James Rogers (*Experience and Labours*, p. 45) says:

As Mr. Wesley generally left London in the beginning of March, and as for many years he had, with the help of the Assistant Preacher, delivered to the society their quarterly tickets before his departure, the visitation, of course, began early in February. I perceived his strength swiftly declining, and proposed to go through the classes alone; but he would not relinquish one hair's breadth of his usual labour. We continued, therefore, for near three weeks together, from early in the morning till late at night, until he had spoken to upwards of two thousand people; which he did in a manner well becoming his last advice to each. Towards the close of this business nature seemed quite exhausted.

*Saturday 5*

4.45 Prayed, Geo[rge] Whit[ield] read sermon; 6 read Wanley; 7.30 tea, conversed, prayer; 9 chaise; 10 at home, on business, within to many; 12 at Mr. Jones's, dinner, together; 3 sleep, letters; 5 at Mrs. Wyld's, tea, conversed; 6 prayers, 2 Cor. i. 22 ! communion; 7.45 supper, conversed, Pen[ry], on business; 9.45.

*Sunday 6<sup>1</sup>*

4 Prayed, Mr. Dickenson read sermon, writ narrative; 8 the preachers; 9 meditated; 9.30 prayers, communion; 1 at Mr. Cowland's, dinner, conversed, prayer; 3.15 letters; 4 tea, prayed; 5 prayers, Matt. xiii. 27 ! society, within, supper, prayer; 9.30.

*Monday 7*

4.45 Prayed, letters, select society, classes; 8 tea, class; 1 at Mr. W[—]son's [or Weaver's], dinner, conversed; 2.30 Wapp[ing], class; 5 at brother Graham's, tea, conversed; 6 Col. iii. 23, society ! 7.30 coach; 8 at home, supper, within, prayer; 9.30.

*Tuesday 8<sup>2</sup>*

4 Prayed, Geo[rge] Whitfield, conversed; 6 class, Spitalfields, tea, class; 1 at brother Hudson's, dinner, conversed, prayer; 2.30 at home, sleep, letters; 5 tea, conversed, prayer, writ narrative, prayed; 6 prayer; 6.30 prayers, 2 Cor. iv. 18 ! the leaders, supper, conversed, prayer; 9.30.

*Wednesday 9<sup>3</sup>*

4 Prayed, writ letters; 7.30 tea, conversed, prayer; 8 classes; 12 on business; 1 at brother Sause's, dinner, prayer, sleep; 3.30 Bruce, tea, conversed, prayer, prayed, E[lizabeth] Ri[tchie] read; 8 supper, conversed, prayer; 9.30.

<sup>1</sup> He wrote to Henry Moore at the New Room, Bristol, on the death of Mr. Easterbrook, vicar of Temple Church. He hopes to be in Bath the first Monday in March. On the 6th he wrote the letter to Stourport which was never posted. See below, Feb. 28.

<sup>2</sup> He wrote to Thomas Roberts at Haverfordwest, approving his reduction of the preachers in his circuit to two, and urging the need for economy everywhere, and the constituting bands in each large society. He refers to a 'lecture at Carmarthen,' and sends an affectionate greeting to his friends at Tr[ecwn] and Llwynygwair (Tyerman's *Life of Wesley*, vol. iii. p. 647; *W.M. Mag.* 1837, p. 12). The letter was dictated to Joseph Brad-

ford (?) and signed by Wesley (George Whitfield was the preacher in attendance on the 8th).

<sup>3</sup> He wrote to Adam Clarke at the New Room, Dublin. He is thankful for improvement in his friend's health, and desires Dr. Whitehead's thoughts on the case. 'Do a little at a time, that you may do more.' He doubts his own ability to cross the sea again; is angry with the preacher who first omitted meeting the Select Society; approves the Strangers' Society; is in doubt about Mr. Madan: 'Let not the excluded creep in again'; begs him to send Thoughts on Animal Magnetism; two preachers in the snare, if they persist, he must drop them (new ed. *Wesley Letters*).

*Thursday 10*

- 4 Prayed, G[eorge] W[hitfield] writ letters; 8 tea, within, prayer, E[lizabeth] R[itchie] read, letters; 1 at sister Westr., dinner; 2.15 sleep, writ letters, E[lizabeth] R[itchie] read Bruce; 5 tea, conversed, prayer, prayed, E[lizabeth] R[itchie] read Bruce; 6.30 1 Cor. vi. 1, the bands, Mr. Simeon, supper, conversed, prayer; 9.30.

*Friday 11*

- 4 Prayed, E[lizabeth] R[itchie] read Bruce; 8 writ letters; 10.30 class; 1 at brother Woll[ey's]; 2 dinner, classes; 5 at sister Bar[ry's], tea, writ; 6 the Committee; 8 within, supper, conversed, S[—]; 9 prayer; 9.30.

*Saturday 12*

- 4 Prayed, E[lizabeth] R[itchie] writ letters; 7 tea; 7.30 at brother Trig[g's], communion, at brother Collinson's; 1 dinner, conversed, prayer; 2.30 sleep, prayer; 5 on business; 6 1 Cor. [—], society, communion; 8 supper, together, prayer; 9.45.

*Sunday 13<sup>1</sup>*

- 3 Prayed, Elizabeth Ritchie read, prayers, Matt. xviii., at Mr. Clulow's, dinner, conversed, prayer; 2.30 sleep; 3 the leaders; 3.30 prayers, sleep; 8 supper, converse, prayer; 9.30.

*Monday 14*

- 4 Prayed, read, select society; 6.30 chaise; 7 at sister Brann's, class, tea, within, class; 12 class, select society; 1.15 at Mr. Taylor's, dinner, conversed, prayer; 2 sleep, class; 4.45 tea, within, prayed; 6.30 2 Cor. xi. 7, supper, the bands; 9.30.

*Tuesday 15*

- 4 Prayed, Jos[eph] read Bruce; 6 class, tea, classes; 1 at brother Bower's, dinner, conversed; 2 sleep, class, Westm[inste]r, tea, conversed, class, society, coach, West St.; 8 supper, conversed, read Bruce, conversed; 9.30.

*Wednesday 16*

- 4 Prayed, Bruce; 6 class, tea, class; 12.30 at Miss Wells's, communion; 1 dinner, conversed, coach; 2.15 sleep, class, chaise; 4 D. Br[—]ly, at brother Jeffrey's, tea, conversed, prayed; 6 2 Cor. iv. 7, class, supper, within, prayer; 9.30.

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<sup>1</sup> He wrote to Thomas Taylor. His mind runs on Calvinistic clergymen. . . . 'Unstable Methodists will always be subject to the temptations of sermon-hunting. I do not advise our people to

go to the low Church' (viz. at Hull, where Taylor was stationed). He still cleaves to the beginning of his new plan—Bristol. This is also a dictated letter. (New ed. *Wesley Letters*.)

Thursday 17<sup>1</sup>

- 4 Prayed, Jam[es] Rog[ers] read Bruce ; 6 Luke xx. 34, etc., visited, conversed, prayer ; 8 chaise ; 10 at Jo. Edwards's, Ja[mes] Rog[ers] read Bruce ; 1 at Mr. Holbrook's, dinner, conversed, prayer ; 3 sleep, prayed, Bruce ; 5 tea, conversed ; 6 Jo. vi. 37, class ; 7.30 chaise ; 8.15 at home, supper, prayer ; 9.30.

Friday 18<sup>2</sup>

- 4.15 Prayed, letters, E[lizabeth] R[itchie] read Bruce ; 12 the females, writ letters ; 11 at brother Urling's ; 2 read [—], chaise, Chelsea, tea, conversed ; 6 1 Sam. xxi. 8 ; 8 at home, supper, prayer, on business ; 10.

Saturday 19<sup>3</sup>

- 5 Ill, E[lizabeth] R[itchie] read Bruce ; 7.30 tea, conversed, prayer, class, E[lizabeth] R[itchie] read Bruce ; 1 read ; 1.30 at Mr. Griffith's, sleep ; 2 dinner, conversed, prayer [—] ; 3.30 chaise, sleep ; 5 tea, conversed ; E[lizabeth] R[itchie] read sermon ; 8 supper, within, prayer, on business ; 9.45 ill.

## Sunday 20

- 5 Prayed, E[lizabeth] R[itchie] read sermon ; 8 tea, sleep ; 11 sermon ; 1 dinner, sleep ; 3 E[lizabeth] R[itchie] read sermon ; 4.30 tea, prayed, E[lizabeth] R[itchie] read sermon ; 8 supper, conversed, better, prayer ; 9 on business ; 9.30.

Monday 21<sup>4</sup>

- 5 Prayed, E[lizabeth] R[itchie] read sermon ; 7.30 tea, conversed, prayer, writ letters ; 10 coach, at Lady Mary's, conversed, prayer ; 11.15 chaise ; 1.15 Twickenham, within ; 2 dinner, conversed ; 3.45 chaise ; 5.45 tea, conversed, prayer ; 7 read Bruce ; 8 supper, conversed, prayer ; 9 on business ; 9.30.

Tuesday 22<sup>5</sup>

- 4.30 Prayed, Miss R[itchie] read *Gustavus* ; 7.30 tea, conversed, prayer ; 8 writ sermon ; 12 at G[eorge] Whitfield's, chaise ; 1 Highbury Place, conversed ; 2.30 dinner ; 4 at home, prayed, tea, conversed ; 6 M[iss] R[itchie] ; 8 supper, conversed, prayed ; 9.30.

<sup>1</sup> Cf. from this point to the end, Miss Ritchie's account below, p. 131.

<sup>2</sup> He wrote to Francis Wrigley. He defers his plan-making for a month. 'I am a little stronger than I was, but not much, and my sight is rather better than worse.'

<sup>3</sup> He wrote to Susanna Knapp at Worcester. His health is worse. On the 28th he hopes to set out for Bristol. 'If I am pretty well, hope to be in Worcester

by the 22nd of March' (new ed. *Wesley Letters*).

<sup>4</sup> He wrote to John Ogilvie on the loss of a child. He himself is 'much recovered' (*Works*, vol. xii. p. 528).

<sup>5</sup> He wrote to Mr. Churchey at Hay, Brecon: 'I have the manuscripts. I have not seen Mr. Cooper. Next week I hope to be at Bristol' (new ed. *Wesley Letters*).



## Wednesday 23

4.45 Prayed, on business, read ; 6.30 prayed, tea, conversed ; 7 chaise, read *Gustavus Vasa*<sup>1</sup> ; 9 with Ja[mes] Rogers ; 10.30 at Mr. Belson's,<sup>2</sup> [—], conversed ; 12 Isai. lv. 6 ; 2 dinner, conversed, prayer ; 4.30 at Mr. T[—][—][ford]'s, tea, conversed ; 6 within ; 8 supper, conversed ; 9.30 prayed.<sup>3</sup>

Thursday 24<sup>4</sup>

<sup>1</sup> The full title of this last book which Wesley read is *The Interesting Narrative of the Life of Olandah Equiano, or Gustavus Vassa*, written by himself. 2 vols. (London : printed and sold for the author by T. Wilkins, No. 23, Aldermanbury). Wesley's name appears in the long list of subscribers. He not only read the book on his way to his last service at Leatherhead, but it probably led him to write his last letter to Wilberforce, in which he refers to its statement that no black man's testimony is admitted in the West Indies against any white person whatever (ii. 77, 205). Wesley describes it as 'a tract, wrote by a poor African.' Vassa was born in Africa in 1745, kidnapped and sold as a slave in Barbados. From Virginia his master sent him to England in 1757, and on the voyage the captain named him 'Gustavus Vasa.' He was baptized in St. Margaret's, Westminster, in 1759, and had many adventures in our navy and in the West Indies.

<sup>2</sup> In 1906 the Rev. Harold Crook found the entry in the register of Leather-

head Parish Church : 'Ann Belson, buried January 19, 1791, aged 25.' Cf. James Rogers's comment below, p. 134. Mr. Belson lived at Kingston House. See *W.H.S.* vol. vi. p. 82 ; *W.M. Mag.* 1908, p. 81 ; above, p. 27.

<sup>3</sup> The shorthand at the end of the Diary (see opposite) reads : 'O that I might follow him as he followed Christ ! Amen, Lord.'

<sup>4</sup> The last letter written by Wesley was a final protest against 'that execrable villany, which is the scandal of religion, of England, and of human nature. . . . Go on, in the name of God and the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.' This letter was docketed by Wilberforce—'Wesley's last words.' On Feb. 28 Wesley wrote on a letter in his bureau : 'This morning I found this in my bureau.' It was the note, dated Feb. 6, in which he planned his journey, 'on Wednesday March the 17th, if God permit, from Gloucester to Worcester ; and on Thursday, the 18th, to Stourport' (*Works*, vol. xiii. p. 154).

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*Readers of Wesley's Journal, even in the Standard Edition, will be painfully aware that it is an unfinished document. Wesley himself broke off suddenly, on October 24, 1790, and, though covering the remaining months to within six days of his death with his invaluable Diary notes, never completed his Journal. We are left to gather up the fragments of a great close from other sources. Yet it is easy to see that the fire of love and zeal burnt brighter and brighter to the end, and the end matched and crowned the whole course of his ministry. He gloried that his people died well, and Miss Ritchie's historic record shows how triumphantly his own faith and character bore the final test which death set to his protracted life of sacrifice and devotion.*

[illegible]

Here into the Diary of this Man  
of God! He continued it, as above,  
to Thursday the 24 of February  
1791, and died on <sup>the</sup> Wednesday  
Morning following, viz  
the 2 of March 1791. ~  
0, 1. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829.

Henry Moore



## ELIZABETH RITCHIE'S ACCOUNT OF WESLEY'S LAST DAYS

THE Journal closes abruptly, four months before Wesley's long life came to an end. The Diary continues day by day until a week before his death. The closing months were occupied, almost to the last, very much as were the preceding years, in prayer, reading, conversation with friends, correspondence, and preaching. For many years he had been in the habit of spending the winter months, until March, in or near London, so that in outward form his life did not change. The slowly increasing infirmities of age, and especially the decay of his eyesight, compelled him to depend upon ministries of friendship. The Conference of 1790 had appointed James Rogers to London, intending that he should accompany Wesley on his almost daily journeys and assist him in his services, whilst his wife cared for the house in City Road, with its busy life, from early morning until ten o'clock at night. But Hester Ann was no longer the strong north-country woman whom Rogers married in Macclesfield. She was not equal to the strain of such a preachers' house, especially when Wesley himself was in residence.

It was at this point that Miss Elizabeth Ritchie appeared on the scene. She was then thirty-nine years of age, in restored health, and high in the confidence of Wesley and of the whole Connexion. What happened is best told by herself, or by her friend and biographer, Agnes Bulmer. From one of Miss Ritchie's letters (*Life of Mrs. Mortimer*, pp. 315, 316) we learn that she had arranged in September 1790 to visit her friend Mrs. Jones (formerly Miss Salmon) in London. Her hope was that she might be with her 'in October, or early in November,' adding, 'Shall I be in time for dear Mr. Wesley's meeting the classes? . . . I should be sorry to miss that fortnight of his fatherly instructions.' She arrived in November, and met her revered friend, at whose pressing invitation she became an inmate of the chapel-house. Her friend Hester Ann Rogers resided there, but was in too infirm a state of health to occupy her usual place in the domestic circle. She (Miss Ritchie) consented for a while to undertake her duties, and says :

Believing it to be my providential path, I entered on my new engagement, and found sufficient business on my hands. The preacher who had

usually read to Mr. Wesley [see Diary] being absent, he said to me, 'Betsy, you must be eyes to the blind.' I therefore rose with pleasure about half-past five o'clock, and generally read to him from six till breakfast-time. Sometimes he would converse freely, and say, 'How good is the Lord to bring you to me when I want you most! I should wish you to be with me in my dying moments: I would have you to close my eyes.' When the fullness of my heart did not prevent reply, I have said, 'This, my dear sir, I would willingly do; but you live such a flying life, I do not well see how it is to be accomplished.' He would close the conversation by adding, 'Our God does all things well: we will leave it in His hands.' During the two months I passed under his roof, which proved to be the last he spent on earth, I derived much pleasure from his conversation. His spirit seemed all love; he breathed the air of paradise, adverting often to the state of separate spirits. 'Can we suppose,' he would observe, 'that this active mind, which animates and moves the dull matter with which it is clogged, will be less active when set free? Surely, no; it will be all activity. But what will be its employments? Who can tell?' I was greatly profited during this season. My hands were full; but I felt the light of the divine approbation shining on my path, which rendered easy many painful things I met with. Indeed, I felt it quite a duty to let Mr. Wesley want no attention I could possibly pay him: I loved him with a grateful and affectionate regard, as given by God to be my guide, my spiritual father, and my dearest friend; and was truly thankful to be assured that those attentions were made comforts to him.

With concern I saw, in February 1791, that his strength declined much. He could not bear to continue meeting the classes, but desired me to read to him: for, notwithstanding his bodily weakness, his great mind could not be unemployed. On Thursday, the 17th, he came home from Lambeth with a bad cold; but I did not then apprehend much danger. On the following Sunday he was unable to go on with his usual work. I began to fear the consequences, . . . my fears were nevertheless mixed with hope; and, as no one else seemed to apprehend danger, I endeavoured to resist the fears that rose in my mind.

On Monday he was something better; and, ever active to perform his work, Miss Wesley and I accompanied him to Twickenham. On Tuesday he preached in the City Road Chapel, from Gal. v. 5, and afterwards gave out his favourite psalm,

'I'll praise my Maker while I've breath.'

On Wednesday he was so much better as to go to Leatherhead. He returned as far as Mr. Wolff's on Thursday, and on Friday reached home.

At the desire of Dr. Whitehead, Miss Ritchie wrote a narrative describing in detail Wesley's last days. This he read in a condensed form in City Road Chapel after preaching Wesley's funeral sermon. The whole document was printed and circulated as an authentic narrative, and each of the preachers received a copy.



The broadsheet is dated 'New Chapel, City Road, March 8, 1791,' and is signed by James Rogers and his colleagues on the London Circuit. The account below is a reprint of this. Some extracts from the *Experience and Labours* of James Rogers are added as notes. The original MS. of Miss Ritchie's account is preserved at the Conference Office. A careful comparison of this with the printed account shows that several insertions and alterations were made in the latter. These are indicated below by square brackets.

#### THE ACCOUNT.

As many friends have desired an immediate account of the circumstances relative to the departure of the late Rev. Mr. Wesley, the following short but authentic narrative has been drawn up in compliance with their request.

LONDON, *City Road, March 8, 1791.*

On Thursday, the 17th of February, Mr. Wesley preached at Lambeth from 'Labour not for the meat which perisheth, but for that [meat] which endureth unto everlasting life.'<sup>1</sup> When he came home he seemed very unwell, but on being asked, How he did? only said he believed he had taken a little cold.

Friday the 18th Mr. Wesley read and wrote as usual, dined at Mr. Urling's, and preached at Chelsea in the evening from 'The King's business requires haste'; but was obliged to stop once or twice, and told the people his cold so affected his voice as to prevent his speaking without those necessary pauses.<sup>2</sup> He was prevailed on to let Mr. Rogers and Mr. Bradford meet the classes, and had a high degree of fever all the way home.

Saturday the 19th, reading and writing filled up most of his precious time, though to those that were with him his complaints (fever and weakness) seemed evidently increasing. He dined at Mrs. Griffith's, Islington, and, while there, desired a friend to read to him the fourth, fifth, sixth, and seventh chapters of Job. He was easily prevailed upon to let Mr. Brackenbury meet the penitents. But still, struggling with his weakness, some of us (with hearts full of foreboding fears) saw him ready to sink under it. He rose (according to custom) early in the morning, but utterly unfit for his Sabbath's exercise: at seven o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, [he] said, 'I have not had such a comfortable sleep this fortnight past': the effects were soon gone, and in the afternoon he laid down again and slept an hour or two. Afterwards two of his own discourses on our Lord's Sermon on the Mount were read to him, and in the evening he came down to supper.

<sup>1</sup> 'After preaching, upwards of fifty persons met to renew their tickets; but when we got about half through, he was obliged to submit, and leave me to finish.'—*Rogers*.

<sup>2</sup> 'After sermon, he retired into the

vestry, till I delivered tickets to near forty people. When I went to him, he was hardly able to get into his chaise; and on our way home he was very poorly indeed.'—*Rogers*.

Monday the 20th he seemed much better, and though his friends tried to dissuade him from it, would keep an engagement made some time before to dine with Mr. G—— at Twittenham [Twickenham]. Miss Wesley and E. R[itchie] accompanied him. In his way thither he called on Lady Mary Fitzgerald: the conversation was truly profitable, and well became a last visit; he prayed in such a spirit and manner as I believe her Ladyship will never forget. At T[wickenham] he seemed much better, and the first and last visit to that pleasing family and lovely place will, I trust, prove a lasting blessing. When we came home he seemed much better, and on Tuesday went on with his usual work, dined at Mr. Horton's, Islington, preached in the evening at the City Road from 'We through the Spirit wait for the hope of righteousness by faith'<sup>1</sup>; met the leaders, and seemed better than he had been for some days. Our hopes again revived, and, though we feared the little excursion which lay before him might be too much for his strength, yet we flattered ourselves with his longer stay.

On Wednesday morning Mr. Rogers went with him to Leatherhead to visit a family who have lately begun to receive the truth. They had the honour of this almost worn-out veteran in his blessed Master's service delivering his last public message beneath their roof. Oh that all that heard may take the solemn warning, and so embrace the blessed invitation he gave them from 'Seek ye the Lord while He may be found, call upon Him while He is near,' as to meet our dear departed friend at God's right hand.<sup>2</sup>

On Thursday he paid his last visit to that lovely place and family, Mr. Wolff's, at Balham, which I have often heard him speak of with pleasure and much affection. Here Mr. Rogers says he was cheerful, and seemed nearly as well as usual, till Friday, about breakfast time, when he

<sup>1</sup> 'An excellent sermon' (Rogers).

<sup>2</sup> 'Wednesday 23 he went to Leatherhead (a village about twenty miles from London), at the particular request of a gentleman there, who had lately buried his wife, and who, till then, was an entire stranger to Mr. Wesley. Mr. Bradford being engaged, I accompanied him thither, little suspecting it to be his last journey; but so it proved. In less than two hours after our arrival, our kind host, who was a magistrate, and well beloved in the neighbourhood, sent his servants to invite the neighbours to hear preaching at his house. A considerable number soon assembled, and were ordered upstairs into a spacious dining-room, set round with fine mahogany chairs, and covered with a beautiful carpet. The plain country people, who had come plodding through

the mire, seemed rather out of their element; however, they all appeared to hear with deep attention, while Mr. Wesley gave them a most solemn warning from Isaiah lv. 6, 7: "Seek ye," which was the last sermon this eminent minister of Jehovah ever delivered. And it was a little extraordinary that, of his almost innumerable acquaintance, there should be none to hear it, except myself and Richard Summers, who drove his chaise, all the rest being entire strangers. In the afternoon we drank tea with a clergyman, at whose house we also slept; and the night following we stopped at Mr. Wolff's, at Balham, on our return home. At both these places Mr. Wesley rested comfortably, and rose each morning at four o'clock, it being his usual hour of rising for more than sixty years.'—*Rogers*.

seemed very heavy.<sup>1</sup> About eleven o'clock Mrs. Wolff brought him home : I was struck with [the] manner of [his] getting out of the coach, and going into the house, but more so as he went upstairs, and when he sat down in the chair. I ran for some refreshment, but before I could get anything for him he had sent Mr. R[ogers] out of the room, and desired not to be interrupted for half an hour by any one, adding, 'Not even [by] Joseph Bradford.' Mr. Bradford came a few minutes after, and, as soon as the limited time was expired, went into the room; immediately after he came out and desired me to mull some wine with spices and carry it to Mr. Wesley : he drank a little and seemed sleepy. In a few minutes he was seized with sickness, threw it up, and said, 'I must lie down.' We immediately sent for Dr. Whitehead; on his coming in Mr. Wesley smiled and said, 'Doctor, they are more afraid than hurt.' I know not how he judged of our fears, for though my full heart felt as [though] the chariots of Israel and the horsemen thereof were near at hand to take my Father home, yet I had said nothing, nor do I know that any one around him had at that time feelings similar to my own. He lay most of the day, with a quick pulse, burning fever, and extremely sleepy. In the evening, while pouring out my soul into the bosom of my Lord, telling Him all I felt with respect to the Church in general, myself in particular, and trying to plead for my dearest Father's longer stay, that word, 'Father, I will that they whom Thou hast given Me be with Me where I am, that they may behold My glory,' seemed so immediately given me from above, that, with dear Mrs. Fletcher on a similar occasion, I may say, 'From that time my prayer for his life had lost its wings.'

Saturday the 25th he continued much the same; spoke but little, and if roused to answer a question, or take a little refreshment (which was seldom more than a spoonful at a time), soon dozed again. My mind felt much freedom to pray that [the] Lord would abate the stupor occasioned by the complaint; and I believe all that knew how the corruptible body pressed down the active, vigorous spirit which for so long a series of years had been its inhabitant, earnestly united to entreat our gracious Lord that, if it was no longer consistent with His will to spare our dear aged Father to go in and out before us, we might at least receive his dying charges, and enjoy the comfort (amidst this awful scene) of hearing him seal, with his latest breath, the blessed truths we had long been accustomed to receive from God through him. We were indulged herein, and on Saturday night the stupor abated, though the fever still continued, but not so violent as before.

<sup>1</sup> 'On the Friday morning, after retiring half an hour, he desired me to read to him part of the account, just then published, on the sufferings of the poor negroes in the West Indies; and before breakfast, to write a letter to a friend in Cork, which was the last he ever dictated; and it was with the utmost difficulty he signed his name; nor did this eminent writer ever after

that use the pen. During the two preceding days, I flattered myself Mr. Wesley was recovering entirely from his late indisposition; but, alas! I now found my mistake. A sudden change for the worse appeared; which made me very anxious to get him home, where we arrived at eleven o'clock Friday forenoon. It was with difficulty he walked upstairs.'—*Rogers.*

On Sunday morning, with a little of Mr. Bradford's help, Mr. Wesley got up, took a cup of tea, and seemed much better. Many of [our] friends [seemed] all hopes : yet Dr. Whitehead said he was not out of danger from his present complaints, and though I should have rejoiced in his longer stay, it seemed to me only as an answer to our prayer, and that [the] Lord was about to indulge us with such a mixture in our cup as would, at least for the present, soften the approaching stroke. Mr. Wesley, while sitting in his chair, looked quite cheerful, and, in a manner we all deeply felt, repeated the latter part of that verse in the Scripture Hymns on 'Forsake me not when my strength faileth':

'Till glad I lay this body down,  
Thy servant, Lord, attend;  
And O! my life of mercy crown  
With a triumphant end!'<sup>1</sup>

Soon after, in a most emphatical manner, he said, 'Our friend Lazarus sleepeth.' Some friends then present speaking rather too much to him, he tried to exert himself, but was soon exhausted and obliged to lay down. After being quiet a while, he looked up and said, 'Speak to me; I cannot speak.' On which Miss Wesley and I, there being no one else in the room, said, 'Shall we pray with you, sir?' He earnestly replied 'Yes'; and while we prayed that if our Father *must* lay this body down and leave us orphans, our gracious Lord would let down rays of heavenly glory into his waiting spirit, and pour out on us, and all His children, the promised Comforter, his whole soul seemed engaged with God for an answer, and his hearty Amen thrilled through us. About half after two he said, 'There is no need for more' [nor, indeed, had he strength to speak much]; 'when at Bristol,<sup>2</sup> my words were :

"' I the chief of sinners am,  
But Jesus died for me."

Seeing him very weak, and not able to speak much, I said, 'Is this the present language of your heart, and do you now feel as you then did?' He replied, 'Yes.' I then repeated :

' Bold I approach th' eternal throne,  
And claim the crown through Christ my own,'

and added, 'Tis enough. *He*, our precious Emmanuel, has purchased, has promised all.' He earnestly replied, 'He is all, He is all,' and then said, 'I will go.' I said, 'To joys above : Lord, help me to follow you,' to which he replied, 'Amen.' Soon after, to Miss Wesley, who sat by his bedside, he said, 'Sally, have you zeal for God now?' On her replying, 'I wish to love Him better, that I may have more,' he said, 'Do you continue to rise early?' After this the fever was very high, and at times affected his head; but even then he was [generally] either meeting classes, going to preach, or something that proved that, though his head was subject to a temporary derangement,

<sup>1</sup> *Short Scripture Hymns*, vol. i. p. 266 (No. 833).

<sup>2</sup> This refers to an illness with which

Wesley was seized at the Bristol Conference in the year 1783. See above, vol. vi. p. 438.



his heart was wholly engaged in his Master's work. In the evening he got up again, and, while sitting in his chair, thinking I suppose of the kind friends he had lately visited, he said, 'What are all the pretty things at B[alham] to a dying man!' Speaking of a lady he had only lately known, he said he believed she had real religion: how necessary for every one to be on the right foundation. He then said,

'I the chief of sinners am,  
But Jesus died for me.'

We must be justified by faith, and then go on to sanctification.'

Monday the 28th his weakness increased apace, and his friends in general being greatly alarmed, Dr. Whitehead was desirous they should call in another physician. Mr. Bradford mentioned his desire to our honoured Father, which he absolutely refused, saying, 'Dr. Whitehead knows my constitution better than any one; I am perfectly satisfied, and will not have any one else.'<sup>1</sup> He slept most of the day, spoke but little; yet that little testified how much his whole heart was taken up in the care of the Churches, the glory of God, and the things pertaining to that kingdom to which he was hastening. Once in a low, but very distinct manner, he said, 'There is no way into the holiest but by the blood of Jesus.' Had he had strength at the time, it seemed as if he would have said more.<sup>2</sup>

Tuesday, March 1st, after a very restless night (though when asked whether he was in pain he generally answered 'No,' and never complained through his whole illness, except once, when he said that he felt a pain in his left breast, when he drew his breath), he began singing:

'All glory to God in the sky,  
And peace upon earth be restored,  
O Jesus, exalted on high,  
Appear our omnipotent Lord;  
Who meanly in Bethlehem born,  
Didst stoop to redeem a lost race;  
Once more to Thy people return,  
And reign in Thy kingdom of grace.  
'Oh, wouldst Thou again be made known,  
Again in the Spirit descend;  
And set up in each of Thine own,  
A kingdom that never shall end,  
Thou only art able to bless,  
And make the glad nations obey,  
And bid the dire enmity cease,  
And bow the whole world to Thy sway.'<sup>3</sup>

<sup>1</sup> But see the obituary notice of Jacob Jones, a surgeon in Finsbury Square (*Meth. Mag.* 1830, p. 511), which states that 'he enjoyed the personal friendship of Mr. Wesley, and attended that eminent man on the bed of death.'

<sup>2</sup> Henry Moore says (*Life of Wesley*, vol. ii. p. 290):

He afterwards inquired what the words were on which he preached at Hampstead a short time before. He was told they were

these: 'Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.' [See Diary above, p. 122.] He replied, 'That is the foundation, the only foundation; there is no other.' He also repeated three or four times in the space of a few hours, 'We have boldness to enter into the holiest by the blood of Jesus.'

<sup>3</sup> In Elizabeth Ritchie's MS. another verse is substituted for this, beginning, 'When Thou in the flesh didst appear.'



Here his strength failed, but, after lying still a while, he called on Mr. Bradford to give him a pen and ink; he brought them, but the right hand had wellnigh forgot its cunning, and those active fingers which had been the blessed instruments of spiritual consolation and pleasing instruction<sup>1</sup> to thousands could no longer perform their office. Some time after he said to me, 'I want to write.' I brought him a pen and ink, and on putting the pen into his hand, and holding the paper before him, he said, 'I cannot.' I replied, 'Let me write for you, sir; tell me what you would say.' 'Nothing,' returned he, 'but that God is with us.' In the forenoon he said, 'I will get up.' While his things were getting ready, he broke out in a manner which, considering his extreme weakness, astonished us all, in these blessed words:

'I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers:  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures.

'Happy the man whose hopes rely  
On Israel's God; He made the sky,  
And earth, and seas with all their train;  
His truth for ever stands secure,  
He saves th' oppressed, He feeds the poor,  
And none shall find His promise vain.'

Which were also the last words our reverend and dear Father ever gave out in the [City Road] Chapel, viz., on Tuesday evening before preaching from 'We through the Spirit wait,' &c. But to return to the chamber where this great and 'good man met his fate,' and which those who had the honour of attending felt was—

Privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven.

Some of our friends, fearing that matters respecting the meeting of the preachers at the awful event we now anticipated were not fully settled, Mr. Bradford asked our dying Father if he wished things to continue as determined upon when debated at the last Conference; or if he desired, in case of his removal, that any or all of them should be convened. He answered, 'No, by no means; let all things remain as concluded at the Conference.'<sup>2</sup>

When he got into his chair we saw him change for death; but he, regardless of his dying frame, said, with a weak voice, 'Lord, Thou givest

<sup>1</sup> 'Comfort' (Ritchie MS.).

<sup>2</sup> At another time he seemed wishful to speak, but could only say, 'Nature is—nature is.' One added, 'nearly exhausted; but you, dear sir, are entering into a *new* nature, and into the society of blessed spirits.' He answered, 'Cer-

tainly.' Then, clasping his hands together, he said, 'Jesus'—with other words which we could not distinctly hear; but his lips continued moving a considerable time, as if in fervent prayer.  
—Rogers.

strength to those that can speak, and to those that cannot : speak, Lord, to all our hearts, and let them know that Thou loosest tongues.' He then sang :

' To Father, Son, and Holy Ghost,  
Who sweetly all agree.'

Here his voice failed [him], and, after gasping for breath, he said, ' Now we have done—Let us all go.' We were obliged to lay him down on the bed, from which he rose no more ; but, after lying still and sleeping a little, he called me to him and said, ' Betsy, you, Mr. Bradford, &c., pray and praise.' We knelt down, and truly our hearts were filled with the divine presence ; the room seemed to be filled with God. A little after he spoke to Mr. Bradford about the key and contents of his bureau ; while he attended to the directions given him, Mr. Wesley called me and said, ' I would have all things ready for my executors, Mr. Wolff, Mr. Horton, and Mr. Marriott'—here his voice again failed ; but, taking breath, he added, ' Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the Chapel.' Then, as if done with all below, he again begged we would pray and praise.<sup>1</sup> We called up several friends that were in the house, and all kneeled down. Mr. Broadbent prayed, at which time Mr. Wesley's fervour of spirit was visible to every one present, but in particular parts of the prayer his whole soul seemed to be engaged in a manner which evidently showed how ardently he longed for the full accomplishment of our united desires. One thing we could not but remark : that when Mr. Broadbent was praying in a very expressive manner, that if God was about to take away our Father and our head to his eternal rest, He would be pleased to continue and increase His blessing upon the doctrine and discipline which He had long made His aged servant the means of propagating and establishing in the world, such a degree of fervour accompanied his loud Amen, as was every way expressive of his soul's being engaged in the answer of our petitions. On rising from our knees he took Mr. Broadbent's hand, drew him near, and with the utmost placidness saluted him, and said, ' Farewell, farewell.' Mr. and Mrs. Rogers, Mr. Horton, &c., &c., drew near the bedside, and he took the same affectionate leave of them all.

The next pleasing, awful scene was the great exertion he made in order to make Mr. Broadbent [who had not left the room] understand that he fervently desired a sermon he had written on the Love of God should be scattered abroad, and given [away] to everybody.<sup>2</sup> Something else he wished to say ; but alas ! his speech failed, and those lips which used to feed many were no longer able [except when particular strength was given] to convey their accustomed sounds. A little after, Mr. Horton coming in, we hoped that if he had anything of moment on his mind, [which he wished to com-

<sup>1</sup> ' Having taken a short sleep, he desired all the family to be called together to pray and praise. When we rose from our knees, he took us each by the hand, drew us near, and kissed us ; saying to each " Farewell, farewell." After this he

seemed sinking into the arms of death.'—*Rogers.*

<sup>2</sup> He said, ' Where is my sermon on the Love of God ? Take it and spread it abroad : give it to every one ' [10,000 were printed and given away].—*Rogers.*

## KEY TO MARSHALL CLAXTON'S PAINTING.

1. JOHN WESLEY.  
Supposed to be uttering the words, 'The best of us, God is with us.'
2. REV. PEARD DICKINSON.  
One of Wesley's clerical helpers, and reader of the prayers at City Road Chapel for nine years.
3. JOSEPH BRADFORD.  
One of Wesley's preachers, who for many years was his travelling companion. Twice President.
4. MISS SARAH WESLEY.  
Daughter of Charles Wesley.
5. A MEDICAL ASSISTANT TO DR. WHITEHEAD.  
Possibly Jacob Jones (see above, p. 137).
6. MRS. CHARLES WESLEY.
7. THOMAS RANKIN.  
One of Wesley's preachers, who laboured for some time in America (1773-8). He retired from the itinerancy in 1783 and settled in London.
8. HESTER ANN ROGERS.  
Wife of James Rogers. One of the saints of Methodism.
9. ELIZABETH RITCHIE.  
Afterwards Mrs. Mortimer. She spent the last winter with Wesley.



10. JAMES ROGERS.  
Wesley's assistant, who lived in his house at City Road.
11. REV. JAMES CREIGHTON.  
One of Wesley's clerical helpers, and a reader at City Road Chapel.
12. MASTER ROGERS.  
Son of James Rogers.
13. ROBERT CARR BRACKENBURY.  
A Lincolnshire squire, who accompanied Wesley on many of his journeys.
14. THOMAS BROADBENT.
15. JOHN BROADBENT.  
A preacher, who twice accompanied Wesley to Holland.
16. JOHN HORTON.  
A London merchant, and one of Wesley's executors.
17. ALEXANDER MATHER.  
A notable early preacher. President in 1792.
18. GEORGE WHITFIELD.  
Preacher, and Book Steward 1789-1804.
19. JONATHAN EDMONDSON.  
President in 1818.
20. DR. WHITEHEAD.  
Friend, executor, and biographer of Wesley.

'The Death-bed of Wesley' was exhibited at the Royal Academy in 1844. It was engraved by W. O. Geller in the same year, and by Samuel Bellin in 1856. The original, now at the Wesleyan Mission House, was purchased by subscriptions collected by Mr. Thomas Hayes (see his *Recollections*, p. 25). The artist (1811-81) was the son of a Methodist preacher, and was born in Bolton. He was a pupil of John Jackson, R.A., and entered the Royal Academy School in 1831. In 1835 he was awarded the gold medal of the Society of Arts for a portrait of Sir Astley Cooper. Thirty-two of his pictures were hung at the Royal Academy, and thirty-one at the British Institution. His 'Christ Blessing Little Children' is in the schoolroom of St. Stephen's, Westminster.



THE DEATH BED OF JOHN WESLEY.

*From the painting by Marshall Claxton, reproduced from the engraving by W. O. Geller.*





municate], he would again try to tell us what it was, and that either Mr. Horton, or [some of] those who were most used to hear our dear Father's dying voice, would be able to interpret his meaning; but, though he strove to speak, we were still unsuccessful: finding we could not understand what he said, he paused a little, and then, with all the remaining strength he had, cried out, 'The best of all is, God is with us'; and then, as if to assert the faithfulness of our promise-keeping Jehovah, and comfort the hearts of his weeping friends, lifting up his dying arm in token of [victory, and raising his feeble voice with a] holy triumph not to be expressed, again repeated the heart-reviving words, 'The best of all is, God is with us!'<sup>1</sup> [Some time after, giving him something to wet his parched lips, he said, 'It will not do; we must take the consequence: never mind the poor carcase.'] A little after this, seeing Mr. Rogers and Mr. Rankin stand by his bedside, he asked, 'Who are these?' (his sight, now almost gone, preventing him [from distinctly] knowing his most intimate friends, except [in a peculiar light, or] by their voice); being informed who they were, Mr. Rogers then said, 'Sir, we are come to rejoice with you; you are going to receive your crown.' 'It is the Lord's doing,' he replied, 'and marvellous in our eyes.' On being told Mrs. Wesley was come, he said, 'He giveth His servants rest.' [He thanked her as she pressed his hand, and affectionately endeavoured to kiss her.] On wetting his lips he said, 'We thank Thee, O Lord, for these and all Thy mercies; bless the Church and King: grant us truth and peace, through Jesus Christ our Lord for ever and ever!'<sup>2</sup> At another time he said, 'He causeth His servants to lie down in peace.' I replied, 'They lie down in peace indeed who rest in our Redeemer's bosom. Lord, help us to rest in Him, and then rest with you in glory!' To which he replied, 'Amen.'

Then, pausing a little, he cried, 'The clouds drop fatness!' and soon after, 'The Lord is with us, the God of Jacob is our refuge!' He then called us to prayer. Mr. Broadbent was again the mouth of our full hearts; [and though Mr. Wesley was greatly exhausted by these exertions, he appeared still more fervent in spirit.] Several of his relations being present, Mr. Broadbent particularly thanked God for the honour He had conferred upon the family, and then fervently prayed that the glory might never be tarnished, nor they want a man to minister before the Lord to the latest generations; at the end of which petition our dying Father discovered such ardency of [affection and]<sup>3</sup> desire that the prayer might be answered, by repeating his Amen, as deeply affected all present. These exertions were, however, too much for his feeble frame, and most of the night following,<sup>4</sup> though he was often heard to attempt to repeat the psalm before-mentioned, he could only get out:

'I'll praise—I'll praise—I!'

On Wednesday morning we found the closing scene drew near. Mr. Bradford, his faithful friend [and most affectionate son], prayed with him,

<sup>1</sup> 'He cried out so loud as to be heard by all in the room.'—*Rogers*.

<sup>2</sup> Moore says, 'This was his constant thanksgiving after meals.'

<sup>3</sup> Ritchie MS.

<sup>4</sup> James Rogers and two others spent the night with him. Wesley repeated 'I'll praise' at least some scores of times.

and the last word he was heard to articulate was, 'Farewell !' A few minutes before ten, while Miss Wesley, Mr. Horton, Mr. Brackenbury, Mr. and Mrs. Rogers, Dr. Whitehead, Mr. Broadbent, Mr. Whitfield, Mr. Bradford, and E. R.,<sup>1</sup> were kneeling around his bed, according to his often expressed desire, without a lingering groan, this man of God gathered up his feet in the presence of his brethren !<sup>2</sup> We felt what is inexpressible<sup>3</sup> ; the ineffable sweetness that filled our hearts as our beloved Pastor, Father, and Friend entered his Master's joy, for a few moments blunted the edge of our painful feelings on this truly glorious, melancholy occasion. As our dear aged Father breathed his last, Mr. Bradford was inwardly saying, 'Lift up your heads, O ye gates ; be ye lift up, ye everlasting doors, and let this heir of glory enter in.' Mr. Rogers gave out :

'Waiting to receive thy spirit,  
Lo ! the Saviour stands above :  
Shows the purchase of His merit,  
Reaches out the crown of love.'

I then said,<sup>4</sup> 'Let us pray for the mantle of [our] Elijah' ; on which Mr. Rogers prayed [in the spirit] for the descent of the Holy Ghost on us, and all who mourn the general loss the Church Militant sustains by the removal of our much-loved Father to his great reward. Even so. Amen.<sup>5</sup>—E. R.

<sup>1</sup> 'And my little James.'—Rogers.

<sup>2</sup> Much uncertainty remains as to the room in the City Road house in which Wesley died. If the traditional view be taken that it was the back room on the first floor, nineteen persons could not have been present, as depicted by Marshall Claxton. According to the Ritchie account, only eleven were in the room when he died. The suggestion has been made that, when his friends saw how ill he was, he was taken into the front room on the same floor. The editor of this edition shared this opinion. See *Homes and Haunts of Wesley*, p. 25 ; *Hayes's Recollections*, p. 25.

<sup>3</sup> Rogers says : 'The weight of glory which seemed to rest on the dying countenance of our beloved Pastor, Father, and Friend as he entered the joy of his Lord filled our hearts with holy dread, mixed with ineffable sweetness ! *God was surely in that place !*' Mrs. Rogers gives her feeling at this loss (*Experience*, p. 50) : 'The solemnity of the dying hour of that *great, good* man, I believe will be ever written on my heart. A cloud of the divine presence rested on all ! And while he could hardly be

said to be an inhabitant of earth, being now speechless, and his eyes fixed ; victory and glory were written on his countenance, and quivering, as it were, on his dying lips ! O could he have *then* spoke, methinks, it would have been nothing but "Victory ! victory !—grace ! grace !—glory ! glory !" The more we gazed upon it, the more we saw of heaven unspeakable ! Not the least sign of pain, but a weight of bliss. Thus he continued, only his breath growing weaker and weaker, till, without a struggle or a groan, he left the cumbrous clay behind, and fled to eternal life, in the bosom of his faithful Lord.'

<sup>4</sup> Ritchie MS. has 'One said.'

<sup>5</sup> 'This awful event had a good effect on our society in London. Our chapels were much crowded, the classes and bands were exceeding lively, and the Lord added daily to His church : so that, when I came to visit the classes in May, I found upwards of an hundred new members, and nearly an equal number of souls who had, within three months, tasted of the *pardoning* or the *pure* love of God.'—Rogers.

ADDITIONS  
TO THE  
JOURNAL AND DIARIES

Two important fragments of the original *Journal* have come to light whilst this edition was in progress, and are now preserved at the Conference Office. We also place with them a manuscript in Wesley's handwriting, which relates the tragic story of Martha Wesley's engagement to Mr. Westley Hall. The earlier part of the record has been lost, and there is another gap of four pages later in the manuscript. Westley Hall, it is said, had been engaged to Martha whilst she was staying with her uncle Matthew Wesley in London (but the remark on p. 149, l. 7, seems rather strange if this was the case). This engagement was not known to her family. Mr. Hall paid a visit to Epworth, when he became enamoured of Kezia Wesley, the youngest daughter of the Rectory. He afterwards renewed his attentions to Martha, who was unjustly accused of stealing Kezia's lover. She married Mr. Hall in 1735, and had abundant cause to regret this disastrous union.

The two *Journal* fragments are shorter, and both belong to the year 1748. A comparison of the first with that printed (above, vol. iii. pp. 338-41) will show how Wesley revised his original manuscript for publication.

The second fragment contains a description of three visits to Lady Huntingdon at Chelsea in September 1748. Nothing is said about these visits in the printed *Journal*, where the days from September 4 to 11 are covered by two lines: 'In the following week I examined the classes, and settled all the business which had called me to London.' Another week of Wesley's life here becomes a living page. The story of Bridget Bostock (Sept. 1), it will be noted, did not gain admission to the printed *Journal*.

A small fragment covering five days in March 1753 is also included, which adds a little information to that given in former editions.

The authorities of Drew Theological Seminary possess a small volume containing a portion of Wesley's early *Diary* from April 13 to May 29, 1740, and have kindly lent it for the purpose of this edition of the *Journal*. It has been deciphered, and is reproduced below (pp. 161-8).

## FRAGMENT I

(Cf. above, vol. iii. pp. 325-8)

. . . agreed on the time and place of their marriage, described the house he designed to carry her to, and the manner wherein they would live. He took all the freedom with her that was consistent with modesty, and such as I thought her reserved temper would never have allowed to any but an actual husband. My father and mother soon observed it. He spoke to me, and my m[other] to him upon it. He told her what he had told my sister; from whom he could not now bear an hour's separation, insomuch that all the servants, as well as the occasional visitants that we had, began to ask 'When Miss Kezzy was to be married?' When we visited any in the town, he was equally unreserved; and, my sister telling him that he showed his design to all the world, he answered, 'So much the better; I have no design but what I would have all the world know.'

The day before we were to return to Oxford, I begged him once more seriously to consider what spirit it was he was moved by. He appeared very thoughtful all that day; but in the evening renewed his assurances to my sister that he would be hers, only hers, for ever.

We returned by Manchester. I there related the whole to Mr. Clayton, who was exceedingly amazed. In the morning he had a conference with Mr. H. He asked whether he had made any promise of marriage. And on his answering 'No,' told him to pray earnestly, and then to consider whether he was at liberty to marry any one, being so fully convinced as he was that celibacy was the more perfect way, and that he was able to receive that saying.

Neither Mr. C. nor I were yet apprised of the strict engagement he lay under. But Mr. Whitelamb was, who had been now married five or six months to another of my sisters. This match my sister K. had vigorously opposed, believing him not to be a good man, and from that opposition he had contracted a perfect aversion to her, though he was outwardly civil to her. He was greatly displeased at the thought of her marrying Mr. H., and strenuously set himself to prevent it. He wrote him a letter soon after his leaving, full of professions of friendship to him, and bitter invective against her; withal insisting upon his keeping this information secret, which he gave him out of mere



good-will. Several other letters to the same effect followed it: Mr. H. answered none of them, but he kept the secret, and accordingly grew cooler and cooler in his affection. Most of this summer he spent with his relations at Sarum. She writ to him two or three w[ords] only desiring that he would not keep her in suspense, but tell her plainly whether he was changed or no. But from his ambiguous answers nothing could be inferred either way. In autumn the devil of distrust and suspicion left her, and she once more writ to me without reserve, and informed me of his engagements to her. I was convinced. I immediately sent her word that the neutrality my mother had advised me to was at an end: and I was determined, with God's assistance, at all events, to bring him back to a sound mind. At the same time I writ to Sarum that I must see him just then; and if he could not come to me, I would to him. He came without delay. I told him my thoughts. He said he would immediately write to her in the kindest manner he could; and that if he lived till spring, he would go down himself and put an end to all difficulties. He did write accordingly, and returned to Sarum, where he had several violent fits of sickness.

He came again to Oxford, Tuesday, March 4 [1735], in a better temper than I had ever seen him. He was indeed very zealous for the Lord of Hosts, and stirred up the spirit of all that spoke with him. But he had not been here a fortnight before he was visited with an almost continual colic, and in the short intervals of that, with sharp fits of the toothache, and shooting pains in his head. He bore them all as became the disciple of a crucified Master; but his body decayed so fast that on the Saturday preceding the Holy Week he could scarce walk across his chamber. That day I received a letter from my eldest sister informing me that my father's illness increased so, that if I desired to see him alive, I must set out without delay. Accordingly my brother and I determined to begin our journey the next day, March 30. In the morning I called on Mr. H. and asked him how he had slept. He said Sleep and he had shook hands and parted; that he had laid down till eleven, but the pain in his head was then so violent that he could lie no longer; that it was a great mercy of God to lessen it now, for he was assured another fit of it would take away his senses. At seven he said he would go with me to the Sacrament at Christ Church; I told him, 'You can't walk across this quadrangle.' He answered, 'For all that, you will see I shall walk to Christ Church,' which he accordingly did. When the service was ended I asked whether he would hire a horse and go with us into Lincolnshire. He answered, 'I could not sit upon a horse a hundred yards, if you would give me the world.' He then went home. My brother followed him soon after, and, asking him what commands he had to Epworth, he said, 'I will go with you.' He

asked, 'Where is your horse?' and was answered, 'I shall walk.' He did so, through wet and deep roads, for above a hundred miles.

On Good Friday we came to Epworth and found my father very weak; but the sight of Mr. H. revived him much, and my sister more, whose health was greatly impaired by the uneasy uncertainty she had been in so long. His behaviour to her was, if possible, more tender than ever. My sister Patty, who was now at home, was extremely pleased at it. Mr. Wh[itelamb] was not, nor I entirely, thinking no creature could be so treated without idolatry. The next day the pain in his head [returned], and increased on Sunday, yet without lessening his fondness. On Monday he was still worse, and less cheerful than I had ever seen him before. In the evening he was sitting alone in the dining-room, when my eldest sister came in. She observed he was very uneasy, and asked him the cause. He answered, 'I have lived long enough. Would to God He would please to dismiss me now. I have nothing more to expect in life but pain.' He used many other expressions to the same effect, to her no small amazement.

The next day, his behaviour to my sister Kezzy was quite altered, very civil and very cool. It was the same, only cooler, if possible, on Tuesday. On Wednesday morning at our return from church, I went upstairs, as I often did, with my sister Patty, and observed her to be in the utmost confusion. I told her of it, asked the reason, and promised secrecy. She said, 'I was never so . . .' [*four pages of MS. are missing at this point*].

. . . followed was equally sincere, and so affected him that at last he told her with much concern, 'What if I should marry Miss Kezzy at last? I don't know but it may be so.' Just then Dr. Huntingdon came in, upon which he took his leave.

Thence he went to Oxford, and spent two days there. Then to Salisbury. After a few days he rode to London; thence in a day or two to Oxford again. The next day to Stanton Harcourt, the following morning he rode to Barclay in Somersetshire, thence to London to meet my s[ister] P[atry], and, after three or four weeks' stay, to Salisbury again, where he continued till my return to Oxford, on Saturday, July 26.

*Sun. 27.*—A letter from my sister P. to Mr. H. was delivered to me, by which I found he was wavering betwixt the two.

On *Sat., Aug. 2*, Mr. Rivington sent me word that my father's book must stand still till I came to town.

*Wed. 6.*—I arrived there. In the morning I talked with my sister P. and endeavoured to convince her Mr. H. and she could not marry with innocence; but with no success.

*Thur. 14.*—Being returned from a journey into Essex, I went to

Johnson's Court, and, going upstairs, as I had used, met Mr. Hall and my sister together. When she went, I asked him what he designed. He said, 'To marry her.' I told him my mind in part, but without effect. On Friday the 15th we went to Putney, and in the way he told me the reasons of his proceedings. He said: 'Soon after he left Epworth the first time, Mr. Whitelamb, with all the appearance of disinterestedness and sincerity, writ him such an account of my sister K. that he immediately saw they could not be happy together. That his following letters convinced him of it yet more. That in autumn he resolved nevertheless to make a trial of her, and to that end went with me to Epworth in spring. That he found no fault with any part of her behaviour, but, from the many circumstances Mr. Wh[itelamb] informed him of, could not but believe that it was all artifice and constraint. That Mr. Wh[itelamb], seeing him determined not to marry her, advised him to observe my sister P., whom, the more he observed, he loved the more, and who, he was assured, would make him perfectly happy.'

All the advice which I believe he could now receive was not to act hastily, but to weigh what he did thoroughly.

*Sat. 16.*—He came to me and told me he was going to take out a licence, and desired I would marry them that morning. I advised him to have the express consent of his mother and my uncle. He said, as to his mother, he had taken place in the Salisbury coach, and begged I would bear him company thither, it being to set out on Monday night. And, as to my uncle, he would instantly ride to Tunbridge,<sup>1</sup> and return with his written consent the next day.

He did set out accordingly. The next day (Sunday) came and went, but he returned not. Monday noon and night came, but no Mr. H. I knew not what to do; but at last, upon advising with my friends, resolved to go to Salisbury without him, lest his brother should be disappointed of a godfather for his child. About eleven we took coach. At three on Tuesday morning we stopped at Egham, seventeen miles from London, to breakfast. The maid came in and said, 'If there is one Mr. Wesley here, a gentleman desires to speak with him.' I went out, and in the next room found Mr. H. He said, 'Not having been able to despatch his business at Tunbridge before, he had made the best of his way from thence toward Salisbury.' We came thither on Tuesday evening. Here he showed me Mr. Wh[itelamb]'s letters, which did indeed give such a character of poor Kezzy, and that supported with so many matters of fact, that I myself could scarce tell what to say

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<sup>1</sup> i.e. Tunbridge Wells. See Matthew Wesley's will (Stevenson's *Wesley Family*, p. 53): 'If I die at Tunbridge Wells, I

desire to be buried in Frant churchyard.' [Stevenson prints Trant in error.]

or think. But, upon reflection, I assured Mr. H. that [of] my personal knowledge, several of those facts were flatly false, I having been with her at the very time when they were alleged to have been done, and consequently being sure that no such things were done. And I thought it reasonable to infer hence, that the circumstances which we could not so easily disprove were just as much to be credited. Mr. H. appeared much shocked, and resolved the first thing he did should be to talk with my sister K. herself. The thought of his returning to London was laid aside. What business he had to do there I undertook; and accordingly returned thither on Wednesday, Aug. 27.

The next day Mr. Burton met me in Ludgate Street, and first mentioned Georgia to me. After a conference or two with Mr. Oglethorpe upon that subject, on Monday, Sept. 1, I returned to Oxford. I found Mr. H. had been there a day or two before, but was gone no one could tell whither. Having inquired of him of every one I could think of, but to no purpose, on Wednesday, Sept. 3, I set out for Manchester. In the evening I came to Barksell, which, they informed me, Mr. H. had left the day before. I asked my sister K. how he behaved, and what he said. She told me he behaved toward her with as much tenderness as ever. That he said he found she had been unjustly aspersed, and came to give her an opportunity of clearing herself. That he heard her answers to all Mr. Wh[itelamb]'s objections, and seemed fully satisfied with them. That he appeared much grieved for what he had done with regard to my sister P., and at parting took off one of his rings, which he desired her to wear, till he came again and exchanged it for a wedding-ring.

I went on to Manchester, and thence by Lincolnshire back to Oxford. In the meantime Mr. H. returned by Oxford to London; whence I received a letter from him a day or two after my return to College (which was on Monday, Sept. 15), subscribed, 'Your affectionate Brother, W. H.'

*Fri. 19.*—He came to Oxford, and told me he and his wife, my sister P., were determined to bear me company to Georgia, and that he was come down to dispose of his things and take leave of his friends, having already told Mr. Oglethorpe his resolution, and settled all his affairs at London and Sarum.

*Mon. 22.*—We set out for London together. I found all my relations labouring to dissuade my sister, and all his importuning him day and night, not to go to Georgia. She heartily repented of her purpose, and joined with them to bring over him. He stood steadfast against them all. Good and bad words were equally lost upon him. He received both Deacon's and Priest's Orders of the Bishop of London for that purpose, and was appointed minister of Savannah in the room



of Mr. Quincy. He laid out above 100*l.* in cloths, linen, and all sorts of furniture for his house there. The day before we embarked, viz. Monday, October 13, he came to Mr. O., told him his wife was unwilling to go to Georgia, and all his relations unwilling he should go; that his uncle promised to procure him a living, and so he resolved to stay in England!

## FRAGMENT II

*From March 14, 1748, to April 4, 1748*

(See above, vol. iii. pp. 338-41)

(The MS. is in an unknown handwriting,<sup>1</sup> but Wesley has made a few corrections here and there. The parts in square brackets represent new matter).

*Mon. 14.*—I began expounding the Acts of the Apostles at five in the morning. [The room was pretty well filled to-day, but they increase continually. I see more and more the folly of giving place to the devil. Our preachers put off preaching till six in the morning that more people might come. And now four times come at five than ever came at six.]

[*Mon. 21,* and every evening this week, the power of our Lord was mightily with us.]

*Wed. 23.*—I talked with a warm man, who was always exceeding zealous for the Church when he was just drunk [enough to curse and swear and bawl] (in the Irish proverb), 'No gown, no crown.' He was soon convinced that whatever [these Swaddlers] were, he was himself a child of the devil. We left him full of good resolutions, which held above [three] days.

I preached at Newgate at three, but found no stirring as yet among the dry bones. [Only the poor prodigal that some time since returned to her Father seems more and more stablished in the grace of God.]

*Fri. 25.*—I preached at Marlborough Street at five to the largest congregation I have yet seen in a morning. About two I began at Ship Street, where [were] many rich and genteel sinners. I was exceeding weak in body, having been visiting classes all the day. But I felt it not after I had spoke two sentences; for God strengthened me both in soul and body [to trample under foot and tear in pieces every high — which exalted itself against the knowledge of Christ].

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<sup>1</sup> Probably that of the Rev. John Meriton (see above, vol. iii. p. 341 *n.*, and the Journal fragment from April 4 to 12, 1748, in *W.H.S.* vol. iii. p. 42).



I finished the classes next day, and found things just as I expected. I left three hundred and ninety-four persons united together [in the society]; I now admitted between twenty and thirty persons who had given in their names since I came to Dublin. And the whole number at this day is neither more nor less than three hundred and ninety-six.

*Sun. 27.*—It rained almost all day long; so that I could only preach in the house morning and evening, at Marlborough Street in the afternoon. [We had a comfortable meeting with the society in the evening.]

*[Mon. 28.]*—Understanding J. Cennick was gone to England, I wrote immediately to Mr. Töltschig; the state of the whole affair will appear most clearly from the letters which have passed between us from the beginning. On the 14th I wrote to Mr. Cennick as follows :

*(Only the heading of the letter is given.)*

[Accordingly on *Tuesday* the 29th at five I preached there<sup>1</sup> to a large and quiet congregation, who seemed all to taste the good word. Only one gentleman, on my saying in the middle of the sermon that all is darkness and death without the living knowledge of Christ, rose up and went out in all haste. My text was, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus's sake.' At two I preached at Newgate in the Common Hall, the jailer refusing us the room where we used to preach. But that is not the worst: I am afraid our Lord refuses His blessing to this place. Every time I have been here I have been as dead as a stone. A few more trials, and I have done with this house of woe. I read the letters in the evening to a crowded audience. It was a time of solemn rejoicing in God.]

*Wed. 30.*—[About seven I set out with brother Williams.<sup>2</sup> We dined early at Kilcock, fourteen miles from Dublin, at the house of a serious, loving woman, though a Papist by profession. We had milestones for five or six miles farther. The computed miles which followed are of just the same length with those in Yorkshire, measuring about a mile and three-quarters each. A little before six we reached] Philipstown, the shire town of the King's County. [We found John Nelson, being afraid we should not come, had given no notice of my preaching here, so that we imagined a large room might contain the congregation. But we quickly found our mistake], and were obliged to go down into the street, which was soon filled with those

<sup>1</sup> i.e. Skinners' Alley Chapel. It had just passed from the Moravians into Methodist possession. See above, vol. iii. p. 339, and *W.H.S.* vol. vii. p. 49.

<sup>2</sup> Thomas Williams. See above, vol.

iii. p. 310 *n.*

who flocked from every side. [I believe nine in ten of the troopers were there, with most of their officers.] I declared to them 'Jesus Christ, of God made unto us wisdom, righteousness, sanctification, and redemption.' [A clergyman who lives in the parish attended as earnestly as the rest, and when I began to pray fell down on his knees in the middle of the street. Shall not God have a people in this place?]

*Thur. 31.*—[Brother Williams] had dissuaded me from preaching so early as five o'clock, being sure none would rise so soon. But I kept my hour, and had a large as well as serious congregation. After preaching, I spoke severally to those of the society. Thirty of the [dragoons were already joined, to whom ten of them more were joined to-day, whom with ten or twelve of the townsfolk I divided into classes, and appointed two or three of the steadiest to be their leaders.] At noon I preached once more, I think to the largest congregation I have seen since I came from Builth, [and indeed the word of God had free course and was glorified among them].

In the evening I preached at Tullamore to most of the inhabitants of the town [among them were the minister of the parish and another clergyman, and many who came out of the country. I soon found God had given them into my hands and made them as grasshoppers before me. We had another happy meeting] at five in the morning [with many more than the room would hold].

*APRIL 1, Fri.*—[At one] I preached at Clara, [a town five miles beyond Tullamore. I never saw such a congregation before in Ireland], such a number of people so well-behaved, although some of them came in their coaches, and were honourable persons of the best quality in the country. [I could not but take particular notice of one gentleman, who stood as a statue, with his eyes fixed, till the last word of the sermon. Upon inquiry I found he was lord of the manor, and proprietor of the whole town. But he is a sinner. It may be he begins to feel it, and to know that God is no respecter of persons.]

In the evening I preached at Templemacateer, and again at five in the morning, *Saturday* the 2nd; [but being at ease and in honour in a gentleman's house, I found little life or power. I could not bear to stay long in this place; all things are so pretty and convenient. About twelve we took horse, and] at one came to Moate, the pleasantest town I have yet seen in Ireland. Here I preached to a little handful of serious people, and then hastened on to Athlone [in order to disappoint two or three hundred who were preparing to meet me and bring me into the town in state. We escaped the greatest part by coming to Mr. Alder's (where we lodged) two hours sooner than they expected.] At six I preached from the window of an

unfinished house opposite to the market-house (which could not have contained a [fourth] part of the congregation) on 'Ye know the grace of our Lord Jesus Christ.' I scarce ever saw a better-behaved or more attentive congregation. [Many of the better sort followed us to Mr. Alder's, and gave us abundance of thanks and good words.] So civil a people as the Irish I have never yet seen, either in Europe or America.

*Sun. 3.*—[I began preaching, to the no small surprise of many,] at five in the morning. I believe there were at least three hundred hearers, [and their hearts were as melting wax. Thence I walked to see a poor woman that was sick, about a mile from the town.] About a hundred and fifty people attended me. [When we came to the spot where John Healy<sup>1</sup> was knocked down we all stopped and sung praise to God.] After I had prayed with the sick person, being unwilling so many people should go empty away, I chose a smooth grassy place, near the road, where we all kneeled down to prayer, after which we sang a psalm, and I gave them a short exhortation. At eleven we went to church, and heard a plain, useful sermon. At two I preached on the Connaught side of the town, where there are only six families of Protestants, [all the rest being Papists]. Such a company of people (we were informed) had never been seen before at Athlone, many coming from all the country round about, and receiving the word with [all readiness of mind]. I preached again at six at the same place to nearly the same (only a little larger) congregation. About three in four (notwithstanding the prohibition of their priests) I afterwards found were Papists. [Yet I cannot think all the seed has fallen by the wayside, or on stony ground.]

*Mon. 4.*—I preached once more at five. Great part of the congregation were in tears. [So loving a people have I scarce ever seen, nor so strong and general drawings from above.] Almost the whole town seems to be greatly moved, full of goodwill and desires of salvation. But the waters spread too wide to be deep; I find not one under any sound conviction, much less has any one [received remission of sins] under thirty or forty sermons. So that as yet no judgement can be formed [whether there will be any considerable work of God here or no; although all the people are now willing, were it possible, to pluck out their own eyes, and give them unto us.]

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<sup>1</sup> One of the preachers, who in a riot off his horse and severely injured. See Charles Wesley's *Journal*, vol. ii. pp. 3, 4.

## FRAGMENT III

*From Aug. 29, 1748, to Sept. 15, 1748*

(See above, vol. iii. pp. 374-7)

In the evening I preached at Booth Bank. [The hurry occasioned here by the inimitable Joseph Pickup<sup>1</sup> is now over. But he insists to this day upon the conversation which, he says, passed between him and me on the road, and faces down both John Bennet and William Darney, though they were close to him all the time.]

*Tues. 30.*—Preached about one at Oldfield Brow, [and then rode on to Stockport. A little handful of people I found here also who are desirous to flee from the wrath to come. I stopped half an hour and gave them a short exhortation, for which they appeared to be exceeding thankful.] Then we rode on to Woodley. We found many marks by the way of the late flood. John Bennet gave me the following account :

*(The account is not given in the MS.)*

*Wed. 31.*—[As we were riding toward Bangs] John Bennet showed me the gentleman's house who was a few years since [eminent through all these parts for all manner of wickedness]. But two or three years ago [(about the sixty-third year of his age)] God laid His hand both upon his soul and body. [From that time he was a new man.] All his sins dropped off. He lived holy and unblameable in all things. And not being able to go about doing good, he resolved to do what he could at home. To this end he invited [as many as pleased of] his neighbours to his house every Sunday morning and evening, to whom he read the prayers of the Church and a sermon. Often a hundred and fifty or two hundred of them came at once. [When I had done preaching] at Bangs, I received an invitation from him [to call at his house]. John Bennet and I rode down together. He [? we] found him rejoicing under the hand of God, and praising Him for all his sufferings. [And he was as teachable as a little child. Surely thou art not far from the kingdom of God !]

In the evening I preached at Chinley ; the next day, SEPTEMBER 1, near Finney Green at noon, and in the evening at Astbury, [where the congregation was double to any I ever saw here before. Here I heard of something certain concerning Bridget Bostock,<sup>2</sup> who lives in the

<sup>1</sup> See above, vol. iii. p. 296.

Bridget Bostock see *Meth. Rec.* Winter

<sup>2</sup> For John Bennet's account of No., 1902, p. 30.



parish of Sandbach, near Middlewich, Cheshire. She is an elderly woman, neither rich nor poor, therefore she receives nothing of any one. For about three months she has undertaken to cure blindness, lameness, and many diseases, only by stroking the part chiefly affected, and sometimes applying a little spittle. She commonly adds those words, 'God bless you,' or 'God give you faith.' She will suffer none to commend or thank her, but cuts them short with 'Thank God, praise God!' We found no room to doubt but that great numbers of sick had gradually mended from the time they were with her; and that some who had been blind and some paralytic had been healed at once, without any relapse.]

*Fri. 2.*—[I rode] to Wednesbury, and preached there about four in the afternoon. [The congregation was, as usual, not inferior to that at Bristol, either for number or serious attention. I set out immediately after preaching; and about nine, with some difficulty, reached Meriden.

[*Sat. 3.*—Being on horseback at four, I made as long stages as I could, and about eight reached St. Albans. God sustained both man and beast, so that neither was weary, though I had rode to-day about seventy-eight miles.

[*Sun. 4.*—Being on horseback again at four, I reached the Foundry between seven and eight. I preached at the chapel before noon, in Moorfields at five, to a larger congregation than I have seen there for some years. Finding myself much out of order, I thought it best not to delay till I was quite laid up, and so in the evening took a little physic, by which, through the blessing of God, I was [so] much better the next day that I was able to preach at Wapping in the evening. Only I felt much weakness. But if it be best, God is able to make me strong.

[*Tues. 6.*—I went on in visiting the classes where Mr. Jones had left off. But I did not find that life as when I met them last. Many were wanting, and many were asleep again. I doubt, if I live to visit them again when I am not so straitened for time, they will find me such as they would not.

[*Wed. 7.*—Being not able with tolerable decency to excuse myself any longer, I went to Chelsea and spent two or three hours as in the times that are past. I hoped one journey would serve. But I was too hasty in reckoning. L[ady] H[untingdon] pressed me to come again on Friday, so that I could not handsomely decline it.<sup>1</sup> Our pew at the chapel in the evening was so full I could hardly

<sup>1</sup> Whitefield had left London for Scotland on Sept. 3 after some memorable services at Lady Huntingdon's house,

Chelsea. No doubt the Countess wished Wesley to carry on that work among the nobility.



stir. Col. Hilliard, Lord Townshend, and many others were there, who came with Lady Bath, Lady Townshend, and Lady Charlotte Edwin.<sup>1</sup> I scarce ever spake stronger in my life than I did to-night from those words in the Second Lesson, 'Who shall lay anything to the charge of God's elect?' &c. Perhaps even the rich may be witnesses of these things.

[*Fri.* 9.—I took up my cross once more, and came to Chelsea a little after eleven. After some conversation L[ady] H[untingdon] desired me to preach. Part of the congregation was Lord Huntingdon (just come from Oxford), Lady Bath, Lady Townshend, and Baron Zulendahl, the Danish Ambassador's brother. I spoke exceeding plain from those words, 'Thou art not far from the kingdom of God.' Yet I cannot find that any one of the audience was offended. What is this which God is working in earth? Before I went I had an opportunity of talking alone with L[ady] H[untingdon]. I trust I delivered my own soul. And she received it well, the tears standing in her eyes. But at the same time there was a consequence I was not aware of. She begged [me] to come once more, 'If but for one hour; for half an hour.' Not knowing what God might have to do, I told her I would endeavour to come on Sunday evening, though my time would be but short.

[*Sat.* 10.—I visited the classes in Southwark, the only part of the society in London which increases daily. This I chiefly impute to the zeal and vigilance of the leaders, who do indeed labour in the work, and spare no care or pains to seek and save that which is lost.

[*Sun.* 11.—At seven and five I preached in the fields, at ten in the chapel. The congregation in one place and in the other were equally quiet and attentive. About eight I reached Chelsea, and found Lord Huntingdon, Lady H., Lady Betty, Lady Bath,<sup>2</sup> Lady Townshend, Lady Thanet,<sup>3</sup> Lady Hotham,<sup>4</sup> and several others waiting for my coming. I spoke much closer than on Friday from those words, 'God is a Spirit,' &c. After preaching they gathered round me on

<sup>1</sup> Lady Townshend was one of Whitefield's earliest admirers. Charles Edwin, M.P., married Lady Charlotte Hamilton, 'one of the attendants of the Princess of Wales's children.' (*Life of C. of Huntingdon*, vol. i. p. 87; Tyerman's *Whitefield*, vol. ii. pp. 196, 211.)

<sup>2</sup> The daughter of Colonel Gumley, of Bath, whose wife gave Charles Wesley the lease of her house in Marylebone, and wife of the statesman, William

Pulteney, Earl of Bath (1682-1764), who regularly attended Whitefield's tabernacle in Tottenham Court Road (see Tyerman's *Whitefield*, vol. ii. p. 193); Telford's *Charles Wesley*, p. 257.

<sup>3</sup> The daughter of the Marquis of Halifax, and wife of Sackville, Earl of Thanet.

<sup>4</sup> Lady Gertrude Hotham, daughter of the Earl of Chesterfield, and wife of Sir Charles Hotham, Bart.

every side, and I was enabled to speak to their hearts. They all stood without either speech or motion, till Lady Th[anet] sank down into a chair. Surely I am not come this warfare on my own cost. Now let God do as seemeth in His own eyes!]

*Mon. 12.*—I rode to Reading, [and preached there to a well-behaved but small congregation. It does not appear to me that the time is come for doing much good in this place. Only it [is] well that a seed should be kept alive. By and by God may give an increase. In the evening] we rode to Hungerford.

[*Tues. 13.*—After a short stay at Kingswood we came] to Bristol. I preached in the new-built room, [which is indeed an awful place, and contains near twice as many people as it did before. At five in the morning there was such a congregation there as I never saw before in a morning at Bristol.]

[After preaching I talked with the stewards of the building: men whose hearts God has prepared for the work. They have expended all the money they had received, and about a hundred pounds more. But they are not discouraged, believing He will provide, whose is the earth and the fullness thereof.

[*Thur. 15.*—I set out at four, brother Moss and Slocomb accompanying me. As we rode through Langford, a town ten miles from Bristol, a man observing me read as I rode, suspected who I was, and called after me again, telling me ‘Mr. Thompson, of Cornwall,’<sup>1</sup> was in that house.’ We turned back, and found it was so indeed. Not knowing of my coming, he was going to see Mr. Chapman.<sup>2</sup> We spent an hour in declaring to each other the wonderful things God had done. After that I rode on to Middlezoy. Have had an exceeding good account of a young man here, Cornelius Bastable,<sup>3</sup> both with regard to his gifts and grace and fruits. I asked him if he was willing just then to leave all?—his relations, friends, business, home—and to give himself up to the one work of calling sinners to repentance? He said, he was; and that he had weighed all circumstances before, knowing in his own mind that I would now ask him the question. I desired him then to go home and fetch his horse. He did so, and we rode on together] to Beer Crocombe.

[You’ll hear more first opportunity.]

<sup>1</sup> Vicar of St. Gennys. See above, vol. ii. p. 527; vi. 366; and Index.

<sup>2</sup> Cf. vol. ii. p. 371.

<sup>3</sup> For Cornelius Bastable, ‘an uncon-

mon monument of the power of grace,’ see *Works*, vol. xii. pp. 205, 208. Two letters from Bastable to Wesley appear in *Arm. Mag.* 1783, pp. 500, 501.

## FRAGMENT IV

*From Feb. 28 to March 5, 1753*

(See above, vol. iv. p. 54)

[By this small number of contemptible instruments, that work has flourished for fourteen years together; having been continually going on (more or less) from the beginning to this day.

[MARCH 1, *Thur.*—I began abridging Mr. Clark[e]'s Lives<sup>1</sup> for the *Christian Library*.

[*Sat.* 3.—I visited one (Rachel Tucker) that is in violent pain, but praising God day and night and declaring—

‘Labour is rest, and pain is sweet,  
While Thou, my God, art here.’

She a little surprised me by saying, ‘I have prayed for you. And both your families will be more united than ever. The Lord granted it me last night.’ I say Amen to that.

[*Sun.* 4.—She surprised my wife much more, being in a fit when she came in, which had quite deprived her of her sight. As soon as she could speak she cried out, ‘I know not who you are, but I know you a child of God. And God loves you; though you often think He does not. You are tempted; but do not yield to the temptation.’ The rest of her words were equally full of wisdom and power. So does God send by whom He will send.]

[*Mon.* 5.—I called on [poor Mr. Farley, who has just buried three sons within this year (one of whom caught the consumption by lying with the other), and is very likely to follow them shortly. If he follows them to Paradise, it is enough.]

<sup>1</sup> Samuel Clarke (1599–1682), minister of St. Benet-Fink, London. His *General Martyrology*, to the second edition of which was added the ‘Lives of 32 English Divines,’ was published in 1651, and his *Lives of Ten Eminent Divines*

in 1662. The *Christian Library*, vol. xxvi., contains ‘Lives of Sundry Eminent Persons, Chiefly Extracted from Mr. Samuel Clark.’ The biographies include Melancthon, Calvin, Bernard Gilpin, &c. See Green’s *Bibliography*, p. 85.

## PORTION OF EARLY DIARY

*From April 13 to May 29, 1740*

(See above, p. 146, and vol. ii. pp. 343-8)

### APRIL 13, *Sunday*

5 Prayed, drest ; 6 at Mrs. Desc[hamp's], tea, read ; 7 the school, Rom. xiv. 17 ; 8.45 return to sister Reyon ; 9.30 at Mrs. Willis's, communion, prayer ! 11 the band ; 12.30 at Mrs. Desc[hamp's], dinner ; 1.45 at home, the leaders ; 2 conversed ; 2.30 at Mrs. Grev[il's], conversed ; 3 Christ Church ; 4.45 at Mrs. Desc[hamp's] ; 5 tea ; 5.30 Rose Green, Luke ii. 14, 1500 ! 7 society ; 9 women's lovefeast, prayer ! 10.30.

### *Monday 14*

4.30 Drest, Mark i., Journal ; 12 tea, Journal, conversed to many ; 2 at Mr. Labbe's, dinner, conversed ; 4 at home, on business, at sister Holton's band, tea, at M. Purnel's ; 5 with M. Bradsh[aw], N. Sm[ith] ; 7 society, Heb. x. 19 ; 9 within, Journal, 10.

### *Tuesday 15*

4.30 Drest, Mark i. 5, the women leaders ; 8.30 tea, conversed to some ; 9.30 Journal ; 10 1 Pet. ii. 12, walk ; 1 at Na[nn]y Short's, communion ; 1.30 at Mr. Wayne's, dinner, conversed ; 3 the school, Heb. x., tea ; 5.45 at Mrs. Hoop[er]'s, tea, conversed, diary ; 7 society, Ezek. xxxvi. ; 9 Journal ; 10.

### *Wednesday 16*

4.30 Drest, Mark i., Journal ; 8 at B[ett]y Bath's, tea, conversed ; 9 Journal ; 12 conversed to many ; 1 the leaders, prayer ; 2.15 at Mr. Davis, in the Barton, dinner, prayer ; 3.30 at Mrs. Hoop[er]'s, tea, conversed ; 4 at Mrs. Martin's, tea, conversed ; 6 visited some, the women, many ill ; 8 the men ; 9.45.

### *Thursday 17*

4.30 Drest, Mark ii., prayers, tea, Journal ; 10.30 at Miss Wigginton's, conversed ; 11 Luke xv. ! 12 visited many ; 1 diary, conversed to many ; 2 at Mrs. Thomas's, dinner, conversed ; 3.30 visited ; 4 at Miss Jason's, Mr., Mrs. Wayne, tea, conversed ; 5 at Mrs. Moon's, conversed ; 6 at Capt. Turner's, tea, conversed ; 7 Matt. xv. ; 8.30 society, prayer, 5 ill ; 9.45 conversed ; 10.

*Friday 18*

- 4.30 Drest, Mark iii., Journal ; 8 tea, Journal ; 12 conversed to many ; 1 prayer ; 3.15 at Mrs. Grev[il's], tea, conversed ; 5.15 at Mrs. Engl[and's], tea, conversed ; 6.15 at Miss Cornish's, tea, conversed ; 7 Ezek. xxxvii. 1, etc. ; 8 many ill ; 9 Journal ; 10.

*Saturday 19*

- 4.30 Drest, Mark iii., prayers ; 7 Journal, tea, Journal ; 11 read letters ; 1 at sister Perrin's, dinner ; conversed ; 2 letters ; 4 at Mr. Desc[hamp's], tea ; 5 at the school, the bands ; 7 at Mrs. Desc[hamp's], supper ; 7.30 at home, writ to Charles, Brown, Simpson ; 10.

*Sunday 20*

- 5 Drest, at Mr. Desc[hamp's], tea, conversed ; 7 at the school, Exod. xiv. ; 9.30 at Mrs. Willis's, communion, 61 ! 11.30 the bands ; 12.30 at Mr. Desc[hamp's], dinner ; 1.45 at home, conversed with leaders ; 2.30 All Saints ; 4.30 at Mr. Willis's, communion ; 5 Rose Green 4,000, Rom. xiv. 17 ! 7 at Mr. Desc[hamp's], tea ; 7.30 society, preached ! many ill, they well ; 9.30 conversed to many ; 10.30 diary ; 11.

*Monday 21*

- 4.30 Drest, Mark iii., prayer ; 6.30 [—] prayer, conversed ; 7.45 set out with Nowers, Aldin, Capt. Turner, at Mrs. Jones's ; 9 set out ; 12 Chippenham, tea, conversed, prayer ; 1 [—] brother Now[ers] ; 4 Marlboro[ugh], coffee ; 5 set out, conversed ; 7 at Hungerford, the [—], read hymns, supper, hymns ; 9.15.

*Tuesday 22*

- 4 Drest ; 4.30 set out ; 7 Wooll[ing]ton, tea ; 7.45 set out ; 10.30 the Hare-hatch, coffee ; 11.30 set out ; 2 Colebrook : 3 dinner, sleep ; 3.30 set out ; conversed to one ; 7 at the Found[er]y ; 8 [—] at home, on business ; 8.45 at Mr. Garnault's, C[—] conversed, tea ; 10.30.

*Wednesday 23*

- 5.30 Drest [—] ; 6 Charles preached ; 7.15 within to many ; 8 tea, within ; 9 at Mr. Simpson's, conversed ; 10.45 at home, within ; 1.15 at Mrs. Bolt's ; 2 Mrs. Sparrow [—], dinner, conversed ; 4 at sister Hall's, at brother Hodge's, within ; 5.15 at brother Bowes's, Mat. iv. 1 ; 7 at Mrs. Seaton's, tea ; 8 at our society ; 10 at Mrs. Seaton's, supper ; 11.

*Thursday 24*

- 5.30 Drest, Charles preached, conversed to some ; 7.30 tea, conversed to many ; 12 Isl[ing]ton, at Mrs. Van[dome's?], the bands ; 2.15 at Mr. Knolton's, Simpson, etc., dinner ; 4 at Mr. Horner's, tea, conversed ; 4.45 at sister Hodge's, the band, [—] tea, conversed ; 6 1 Cor. xv. 36 ; 8 the United Society, conversed, prayer ; 10.30.



*Friday 25*

5.30 Drest, Mark iii. ult. ; 7.30 conversed to some, with sister Jacks's band ; 8.45 at brother Savage's, tea, conversed ; 10 at J[ame]s Hutton's, Molther, etc. ; 11 within ; 12 at home, conversed to some ; 2 writ narrative ; 2.45 visited ; 3 at Mr. Crouch's, brother Abbot, Humphreys, tea, conversed ; 4 at Mar. Taylor's, conversed ; 4.30 at Mrs. Mills's, the band, conversed, tea, prayer ; 6 at home, Ezek. xxxvii., conversed ; 8.15 at Mr. Garna[ul's], supper, conversed ; 10.30.

*Saturday 26*

5.30 Drest, Mark iii. ult., conversed to some ; 8 Hump[hreys], Abbot, tea, conversed ; 9.30 writ for the bands ; 1 diary, writ ; 2 at Mr. Witham's, dinner, conversed ; 3.30 at sister Jones's, conversed, tea ; 4.30 at sister Hall's, conversed, prayer ; 6.30 Found[er]y, Mark iv. 36, Mrs. Mac-cune, Green, Witham, Jackson, Crouch, Seaton, M. Kent, Cutler, etc., prayer ; 9 writ to sister Mitchel, conversed ; 10.30.

*Sunday 27*

5 Drest, tea ; 7 Ps. xlvii. 10, the women, conversed, prayer ; 10 S. Paul's ; 1 at Mr. Dawson's, dinner, prayer ; 3 St. Sav[iou]r's ; 5 Kenn[ing]ton Common, Job v. 18 ; 7.45 at Mrs. Witham's ; 8.15 society, lovefeast ; 10 at Mrs. Witham's, supper, conversed ; 11.

*Monday 28*

5.45 Drest, Charles preached ; 8.15 at Mr. Ibbetson's, tea, conversed ; 10 at sister Hall's, prayer, conversed ; 11 at home, conversed to many ; 1.45 at Mrs. Mason's, dinner ; 3.30 at M. Cannon's, conversed ; 4.45 at Bell's Senr., tea, conversed ; 5.30 at sister Jackson's, the women ; 6 within, prayer ; 7 my [—] Found[er]y, 2 Kings v. 13 ; 9.30 conversed to many ; 10 supper, at Mr. Crouch's, prayer ; 11.

*Tuesday 29*

5.30 Drest, tea ; 6 1 Tim. ii. 5, conversed to many, diary ; 8.30 at brother Cook's, tea, conversed ; 9.30 at brother Cheyne's, conversed with Mrs. Taylor ; 11 at home, conversed to many ; 1 writ to Purdy ; 2 Mrs. Mac-c[une], With[am], Gree[n], Seat[on], dinner [—], band ; 4 visited ; 5.15 at Mr. Hill's, tea, conversed ; 6.30 at Mr. Crouch's ; 8 Isaiah li., 20 ill, 3 well ; 9 conversed to many ; 11 [cipher] ∞.

*Wednesday 30*

6 Found[er]y ; 7.30 conversed to some ; 8.30 at sister Middleton's, tea ; 9 conversed ; 9.45 at Mr. Ston[e]h[ouse's], conversed with him ! 10.30 at sister Vaug[han]s ; 11 the bands, conversed, prayer ! 12 Found[er]y, at Mr. Bolt's ; 1 coach ; 2 at Mrs. Sparrow's, dinner, conversed, tea ; 5 Blackheath, Jo. iii. 3, 2,000 ; 7.45 at Mr. Bray's, conversed ; 8 at Mrs. Seato[n's], tea ; 8.15 society ! 11 at Mr. Garnault's, with Charles Del[amotte], within ; 12.

MAY 1, *Thursday*

- 5.45 Drest; 6 Found[er]y, Luke xxii. 19, conversed to many; 8 C. Del[amotte], tea, conversed; 10 at Mr. Holland's, conversed, prayer! 11 at home, conversed to many; 2 at Mrs. West's, dinner, conversed; 4 with M. Cannon, conversed; 5 at sister Bell's, conversed; 5.30 at home, Mrs. Green, etc.; 6 tea, on business; 6.30 Jo. xix. 33; 8.30 society! 10 conversed to some; 10.45.

*Friday 2*

- 4.45 Drest; 5 on business, tea; 5.30 many here, prayer; 6.15 set out, conversed with Mr. Sadler; 9.30 Colebrook, coffee, writ to Charles; 10.30 set out; 1.30 Reading, at sister Cenick's; 2 dinner, conversed, prayer; 3 set out; 5 Feacham, tea; 5.45 read; 7.45 Hung[erfo]rd, supper, writ; 9.30.

*Saturday 3*

- 4.45 Drest; 5 read; 7 Marlborough, tea; 8 read; 9 verse; 10.15 Caln[e], coffee; 11 read verse; 2.30 at Marshfield, dinner; 3.30 read; 6 Bristol; 7 at Mr. Desc[hamp's], tea, conversed; 7 at home, on business, conversed to Br[—], to Charles; 9 supper, conversed; 10.

*Sunday 4*

- 4.45 Drest, Cenick, within, on business; 6 at Mr. Desc[hamp's], tea, conversed; 7 at the School, 1 Cor. ii. 2; 9 at Mrs. Cambourn's, her child ill; 10 tea, prayer, at Mrs. Willis's, communion, 50! 11.30 the band; 12.15 at Mrs. Desc[hamp's], dinner; 1.15 at home, the leaders; 2.30 All Saints; 3.45 visited; 4 at Mr. Desc[hamp's], sleep; 4.30 tea; 5.15 at Rose Green, 1,200, rain, 1 Cor. ii. 2; 7 at home, society; 9 conversed to many; 9.30.

*Monday 5*

- 4 Writ narrative; 5 Mark iv., Journal; 7.30 tea, Journal; 12 conversed to many; 2 at Cap. Turner's, dinner, conversed [—], prayer; 3 at home; 4 conversed to some; 5 at Mrs. Master's, in talk; 5.45 at Mrs. Grevil's, M. Jason, tea, conversed; 7 1 Jo. ii. 12, conversed to many; 9.45.

*Tuesday 6*

- 4 Journal, prayed; 5 Mark iv., the women leaders, within, prayer [cipher]⁹⁹; 9 Journal; 10.30 visited Marg[are]t Evans, prayer; 11 Malth[ouse]; 12.30 walk; 1 at N. Short's, at Mr. Wayne's, dinner; 3 at the School, Rom. viii. 2; 4.30 at N. Short's, communion; 5.30 at Mr. Engl[and's], tea, prayer; 6.30 at Susy Stephens's, prayer; 7 Isaiah li. 1 visited; 10.

*Wednesday 7*

- 4.39 Drest, prayer, Mark iv., prayers; 7 tea, Journal; 9.30 at sister Bath's, within; 11.30 at home, conversed to many; 1 the leaders, prayer; 3 at Mrs. Hoop[er's], tea, conversed; 4 visited Mr. Cutler<sup>1</sup>; 4.45 at Mrs. Harding's, tea, conversed; 6 at home, the women; 7.30 the men; 9 at Mrs. Hoop[er's], Mr. Tomkins [—], supper; 10.30.

<sup>1</sup> See Journal, vol. ii. p. 346.

*Thursday 8*

- 4.30 Drest, read narrative ; 5 Mark iv., conversed to many ; 7 Da[nie]l Rowland, etc., tea, conversed ; 8.15 at Mrs. Stafford's, prayer, tea, conversed, prayer ; 9.30 visited ; 10.15 with N. Jeffreys, conversed ! 11 Malth[ouse] ! 12 visited ; 12.45 at home, conversed to many ; 2 at Mrs. Norman's, dinner, conversed ; 4 at Mrs. Williams's, conversed, prayer ; 4.30 at Mrs. Engla[nd's], he dead ; 5 Newgate, with C. Cornick, within, prayer, within to Mrs. Dagge ; 6 at Mr. Henry Page's, conversed, tea ; 7 Acts xxv. ! 8.30 society, many ill ; 10.45.

*Friday 9*

- 4.45 Drest, Mark iv., writ narrative, conversed to some ; 6.30 sleep ; 7 tea, Journal ; 10 Miss Jason, within ; 10.30 Journal ; 12 conversed to some ; 1.15 prayer ; 3 conversed to some ; 3.45 at Mrs. Grev[il's], tea, conversed ; 4.30 at Mrs. Williams's, communion 16 ; 5 at Mary Purn[ell's], M. Bradshaw, N. Sm[ith], B. Latchum, ill ! 6 prayer ; 6.30 at home, on business, Diary [—] ; 7 Acts xxvi. ! 9.15 visited Miss Cutler, he dead ! conversed, prayer ; 9.45.

*Saturday 10*

- 4.30 Prayed, drest, Mark v., Journal ; 7 [—], Journal, [cipher] ̂ ! 11 read Mr. Erskin[e]'s books ; 11.30 conversed to many ; 1 visited ; 1.30 at Mrs. Hoop[er's], dinner, visited ; 3.30 K[ing's]wood School, in talk ; 4.30 the bands ; 6.15 at Mr. England's, bury 1, conversed ; 8.15 at M. Cutler's, conversed ; 9.15 at home, supper, conversed to Purdy, etc. ; 10.15.

*Sunday 11*

- 4.45 Drest, within, at Mr. Desc[hamp's], tea ; 6.45 at the School, Luke ii. 10 ; 9 at Mr. Willis's, communion, 40, prayer ! Sa[ll]y Parsons, etc. ; 11 the band ; 12 at Mr. Jones's, dinner ; 1 at home, the leaders ; 3.30 visited Mrs. Wright ! M. Lewis, tea ; 4.30 at sister Reyo[n]'s, communion ; 5.15 Rose Green, Luke ii. 10, 5,000 ; 6.45 at Mr. Cutler's burying ; 8.15 society ! 9 women's lovefeast, prayer ! many ill ; 11.

*Monday 12*

- 4.30 Prayed, drest, Mark v., prayers ; 7 conversed to some, in the [—] ; 9 corrected for Farley, writ to Charles ; 12 at Mr. Dawson's, communion ; 2 at Mrs. Labbe's, dinner, conversed ; 3.30 at home, on business ; 4 at brother Aldin's, tea, conversed ; 5 at Mrs. Green's, with Miss Perrot, conversed ; 6.15 tea, conversed ; 7 1 Pet. i. 11 ! many ill, conversed to some ; 9.45.

*Tuesday 13*

- 4.40 Prayed, drest, Mark v., the women leaders ; 9 [—], band upon trial, tea, conversed, prayer, diary ; 11 at the Maltroom, 1 Pet. iii. ! 12 at sister Evans's, communion ! 16 ; 1.45 at Mr. Willis's, dinner, prayer ; 2.15 walk, read Erskine's Account<sup>1</sup> ; 3 at the School, 1 Pet. i. 9 ; 4 read

<sup>1</sup> See above, vol. ii. pp. 231, 277.

Erskine ; 4.45 at Mrs. Jones's, writ hymns ; 7 Upton, at the Maypole ; Acts v. 30, they beat pans ! [—], prayer ; 8.30 visited Mrs. Lawton, prayer ; 9.15 at Mrs. Jones's ; 10 supper, conversed ; 10.15.

*Wednesday 14*

- 4.45 Hymns, [—] ; 6 at the School, Matt. xii. ! 7.15 writ hymns ! 12 went with sister Milsom to the Fishponds ; 1 visited, communion ; 2 at home, leaders, prayer ; 3 conversed to many ; 3.30 at Mrs. Grev[il's], Miss Jason, together, tea ; 4.30 at Mrs. Martin's, tea, conversed ; 5.30 on business ; 6 the women, conversed, prayer ! 7.30 the men, prayer ; 9 at Mrs. Grev[il's], Miss Jason, supper ; 10 with her alone ; conversed ! 11.15.

*Thursday 15*

- 5 Mark ; 6 sleep ; 7 tea, hymns ; at Mr. Wigginton's ; 11 conversed, Maltr[oom], Psa. lxxviii. 18 ! 12.15 at sister May Tayl[or's], M. Deacon, conversed, prayer ; 1.15 at sister Turner's ; 2 dinner, conversed ; 2.30 at home, conversed to many ; 3.45 visited sister Lockier ; 4.15 at Mrs. Pottam's, tea, conversed ; 5.30 at home, writ names for society ; 7 Acts xxvi. ! 8.45 society ; 10.30.

*Friday 16*

- 4.30 Prayed, drest ; 5 Mark vii., sleep ; 7 tea, hymns, [cipher] ♫ ; 10 conversed to sister Peck, hymns ; 12 conversed to many ; 1 prayer ; 3 the leaders, within ; 3.30 at Mrs. Grev[il's], tea, conversed ; 4 at Mrs. Williams's, communion, 16 ; 5.15 visited some ; 7 Acts xxvi. ; 9 at Mr. Blatchly's, Mrs. Smyth, etc., in talk for the mortgage, made it ; 11 supper, conversed ; 11.30.

*Saturday 17*

- 4.45 Drest, Mark vii., sleep ; 7 tea, writ for the society ; 11 read letters, prayer ; 1 at Mrs. Brummidge's, writ to Howel Griffiths, dinner ; 2 letters ; 3.45 read Erskine's Account ; 4.45 at the School, return ; 5 the bands ; 6 prayer, conversed, prayer ; 6.30 at Mr. Desc[hamp's], tea, conversed ; 7 at home, diary, Erskine ; 7.30 writ to Charles, visited ; 8.45 at home, within ; 10.

*Sunday 18*

- 4.45 Meditated, drest ; 5.30 at Mr. Desc[hamp's], tea, conversed ; 6.30 at the School, 1 Pet. iv. 12 ; 9 at home ; 10 prayers, at St. James's, communion, 400 ; 1.30 at Mrs. Engla[nd's], dinner ; 2.30 at home, leaders ; 4 at M. Lewis's, tea, conversed ; 5 15 Rose Green, 6,000, 1 Pet. iv. 12 ; 7.30 society, many ill ; 9 conversed to some ; 9.45.

*Monday 19*

- 4.30 Meditated, prayed ; 5 Mark viii., prayers ; 7 conversed to some, sister Rawlins's band ; 8 2d band upon trial, tea, prayer ; 9.30 visited ! conversed ; 11 writ narrative, conversed to many ; 2 Mary Bosh[er], B[ett]y Stephens ! at brother Sayse, [—], brother Cornick,

dinner; 3 visited some; 4.30 at sister Tayl[or]'s, M. Deacon; 5.15 at sister Somerel's,<sup>1</sup> he ill, communion, 26; 6 at sister Witton's, tea, conversed; 7 El. Webb! society, Zech. iii., conversed; 10.

*Tuesday 20*

4.30 Meditated, prayed, Mark viii.; 6 the women leaders; 8.45 tea, diary; 9.30 writ narrative; 10.30 at sister El. Turner's, conversed; 11 Maltr[oom]; 12 visited some; 1 at Mrs. Smith's, conversed, dinner; 3.15 at the School, 1 Cor. i. 30, visited; 5.30 at M. Purnel's; 6 tea, conversed; 7 Heb. x. 35! 9 at F. Farley's, supper; 10 conversed; 10.45.

*Wednesday 21*

4.45 Drest, Mark ix., sleep; 7.30 tea, writ to Charles, writ narrative; 11.45 conversed to many; 1.15 the leaders; 3 within; 3.30 at Mrs. Norma[n's]; 4 tea, conversed; 5 visited some, conversed, communion; 6 the women, many ill; 7.45 the men, Luc[retia] Smi[th]! prayer; 10.45.

*Thursday 22*

4.30 Prayed, Mark ix., prayers; 7 at Mrs. Hoop[er]'s, her band, tea, conversed, prayer; 8.30 at home, diary, writ for the society; 9.30 at Mrs. Grevil's, conversed; 10 at N. Evans's, communion, 21; 11 Malt[r[oom]]; 12.30 at home, conversed to some; 1.45 at Mrs. Stephe[ns's]; 3 dinner, conversed; 3.15 visited some; 4.45 at N. Arundel's; 5 tea, Mrs. Green, conversed; 5.30 at sister Oldfield's, tea, conversed; 6.30 Acts xxvii., many ill, society, conversed; 10.30.

*Friday 23*

4.30 Prayed, drest, Mark x., writ; 7 the band, tea, conversed, prayer; 9 writ Preface to Journal; 11.30 conversed to some, on business; 1.15 prayer! 3.15 visited; 3.30 at Mrs. Grevil's, tea, conversed; 4.30 at Mrs. Will[—]; 5 communion, 22; 5.15 at Mr. Labbe's, Mrs. Gotley [—], tea, conversed; 6.45 at home, on business; 7 Isai. i. ult., many ill, visited [—]; 10 prayer; 10.15 sleep; 12 [cipher] ☺.

*Saturday 24*

4.30 Prayed, Mark ix., prayers; 7 at P. Evans's b[and], tea, conversed, prayer; 8.30 at sister Bath's, conversed; 9 writ Journal; 10.45 Diary, writ to Charles; 12 conversed to many; 1.15 walk, N. Gotley met us! 2 at Mrs. Hoop[er]'s, dinner, conversed to Miss Gregory; 4 at the School, within; 4.45 the bands; 5 prayer [—]; 7.30 at Mr. Desc[hamp's], supper; 8 at Mr. Labbe's, visited Suky; 8.30 at home, conversed, diary; 9.15 lay down; 10.

*Sunday 25*

4.30 Meditated, drest; 5.15 at Mr. Desc[hamp's], tea, conversed; 6.15 at the School, christened Jam[es] Reeves; 6.45 Jo. xvi. 8, 9! 9.15 at

<sup>1</sup> The name of Margaret Somerel (or Summerhill), a leader, of Bristol, appears on many of the earliest class-tickets in the collection at the Wesleyan Book-Room. See *W.H.S.* vol. v. p. 33.



home, [—]; 10 prayers, communion; 1.30 at brother Wedmore's, dinner; 2.15 at home, the leaders; 4 at Mrs. Oldfield's, Mr. Oldfield [—], tea, conversed; 5.30 Rose Green, Jo. xvi. 8, 9, 5,000; 7.30 society, many ill; 8.45 our lovefeast; 10.30.

*Monday 26*

- 4.30 Meditated, drest, Mark x. ! prayers, the bands, tea, conversed, prayer ! 9 conversed to many; 10.30 at —, conversed; 11.30 Maltroom; 12.30 visited; 1 at Mrs. Grev[il's], dinner; 2.30 visited; 3.15 at Mrs. Gotley's, conversed; 4 at Mrs. Stafford's, tea, conversed, prayer; 5 the society met, settled them; 7 Acts ii. 4, many ill, they well ! 10.

*Tuesday 27*

- 4.45 Drest, Mark x., the women leaders; 9 the band; 10.30 at Mrs. Gee's, conversed; 11 Maltr[oom] ! 1.30 at Mr. Wayn[e's]; 3 at the School, Acts ii. 4 ! 5.45 at M. Purnel's band; 6 tea, conversed, prayer ! 7 society, Acts xxviii. ! supper, conversed to many; 10.

*Wednesday 28*

- 4.30 Meditated, drest, Mark x., conversed to some; 7 the band, tea, conversed; 8.45 conversed to some; 9.30 Bedminster, communion, 16; 11 at home, conversed to many; 1.30 the leaders, prayer ! 3 conversed to many; 3.30 at Mrs. Gotley's, tea, conversed; 4 at Mr. Martin's, tea, conversed; 5 at M. Nursman's b[and], conversed; 6 the women; 8 the men; 9 Lu[cretia] Smi[th] ! prayer; 10.45.

*Thursday 29*

- 4.45 Prayed, Mark x., conversed to many; 7 the band, conversed, tea, prayer; 9 writ to Mr. Richards of Kentsbeer, Mr. Matthew; 10.15 at sister Evans's, communion, 24; 11 Maltroom; 12.30 visited; 1 at Mrs. Walcom's, dinner, writ to Mrs. James; 2.30 at Mrs. Richardson's, tea, conversed; 3.30 at Mrs. Page's, Mr. Porter's, Labbe's, etc.; 5 at home, the band, tea, conversed; 6 Acts xxviii. ! 8 society, on business, prayer; 11.

WESLEY'S SERMON REGISTER  
FROM JANUARY 14, 1747, TO DECEMBER 25, 1761

*A page of the Sermon Register has been given in facsimile (vol. iv. p. 225) and Mr. Curnock wrote a note on it in the same volume (p. 2). The Register, as will be seen from the facsimile pages, is arranged under towns and villages in alphabetical order, and Mr. Curnock dissected it at the cost of much labour in order to present the record in chronological order and make it fill out the brief notices in the Journal. Detailed study makes it clear that where many texts appear under one date, they represent the sermons or expositions given during the entire visit to that place (e.g. Athlone, p. 178). It is not always possible to fix with certainty the year to which an entry belongs; and after 1757, when Wesley made all the entries with his own hand, there is sometimes a little confusion, so that it is impossible to co-ordinate every entry with that in the Journal. The note of exclamation which follows some texts (!), e.g. London, June 7, 1747, Cornwall, July, seems to indicate that the service was attended with special blessing. After the middle of 1755 this mark rarely appears. A few editorial notes have been added. 'C' in February 1747 shows that the text was used at West Street, not at the Foundry. 'M' (May 28, 1747) stands for Moorfields, 'B' for St. Bartholomew's Church. Much more will be revealed by further study of the Register, which includes nearly 400 visits not recorded in the Journal. These are specified in the Index. It is an amazing record, which throws new light on the fertility and the unbounded zeal of the great evangelist.*

# SERMON REGISTER

*From January 14, 1747, to December 25, 1761*

DATE.	PLACE.	TEXTS.
<b>1747</b>		
<b>Jan.</b>		
Wed. 14	Bristol . . .	Rev. xxii. 17 ; Gal. iii. <i>ad fin.</i> ; Eph.
Thur. 15	" . . .	Jude 3 ; Rev. ii. 25 ; Isa. xxv. 7, 8.
Thur. 22	" . . .	Ps. xxxvi. 7 ; Eph. iii. 5 ; Luke iii. 8.
	Wick . . .	2 Cor. viii. 9 ; Gal. iii. 22.
Sun. 25	Conham . . .	Acts xxvi. 18 ; Matt. xi. 26.
Thur. 29	Bristol . . .	2 Tim. iv. 5.
	Bearfield . . .	Rom. viii. 33 ; Rev. xxii. ! Luke xv. 7 !
In Jan.	Coleford . . .	Rom. viii. 33 ; 1 Thess. v. 19.
but not	Kingswood . . .	2 Cor. vi. 7 ; 2 Pet. iii. 19 ; 2 Pet. ii. 2.
dated	Paulton . . .	2 Cor. iv. 6.
<b>Feb.</b>		
Sun. 1	London . . .	2 Pet. ii. 17 ; C Acts xvi. 31.
Mon. 2	" . . .	Luke x. <i>ad fin.</i> 20 ! 1 Cor. xiii.
Tues. 3	" . . .	1 Cor. xvi. 13 ; C Matt. v. 13.
Fri. 6	" . . .	Exod. xix. 4, 5 ; C 2 Cor. iii. 18.
Sun. 8	" . . .	Isa. lix. 1, 2 ; Col. iii. 12 ; 2 Cor. v. 18.
Wed. 11	" . . .	2 Cor. vii. 7, 8 ; 2 Cor. x. 4, 5 ; Gen. i. 27.
Sun. 15	" . . .	1 Cor. ix. 24 ; Isa. xl. 31.
Mon. 16	Potton . . .	2 Cor. viii. 9 ; Eph. ii. 8.
Thur. 19	Epworth . . .	Isa. lv. 7, 8 ; Prov. xxviii. 14 ; Luke iii. 8.
Sat. 21	" . . .	Rom. viii. 33 ; Jude 3 ; Job vii. 18.
Sun. 22	" . . .	Ps. cxlvii. 3 ; Luke xii. 36.
Mon. 23	Grimsby . . .	2 Cor. viii. 9 ; 2 Cor. iii. <i>ult.</i>
	Laceby . . .	Mark i. 15.
Tues. 24	Tetney . . .	Rom. viii. 33.
	Hainton . . .	2 Cor. viii. 9 ; Job vii. 18.
Wed. 25	Tealby . . .	Eph. ii. 8.
	Ferry . . .	Isa. lv. 7, 8 ; John vi. 37 ; 1 John v. 11
	Epworth . . .	Rev. xxii. 17 ; 2 Tim. iv. 5.
Thur. 26	Sykehouse . . .	2 Cor. 8, 9 ! Isa. lv. 7 ; Job vii. 18.
Fri. 27	Acomb . . .	Mark i. 15 ; 2 Cor. iv. 6.
Sat. 28	Thirsk . . .	Rom. iii. 22 ; Mark i. 15.
<b>March</b>		
Sun. 1	Osmotherley . . .	2 Cor. viii. 9 ; Isa. lv. 7.
		Luke xxiv. 34 ; Acts xvi. 31.

DATE.	PLACE.	TEXTS.
Mon. 2	Newcastle	Rev. xxii. 17 ; 1 Cor. vii. 14 <i>ad fin.</i>
Tues. 3	"	1 Cor. xv. 34 ; 1 Cor. vi. 17, 18.
Wed. 4	"	
(Ash Wd.)	"	Isa. lviii. 5, 6 ; Joel ii. 12.
Thur. 5	"	1 Pet. ii. 17 ; Matt. xx. 19 ; Isa. lv. 7.
Sun. 8	"	Amos iv. 11 ; Ecc. iii. 16 ; Prov. xxviii. 14.
Thur. 12	"	Eph. iii. 5 ; Hos. xiii. 14 ; Isa. xxv. 5, 6
Mon. 16	"	Rom. vi. 15 ; Phil. iii. 14 ; Luke xii. 36.
Sat. 21	"	1 John i. 3 ; 2 Cor. viii. 9 ; Matt. xxii. 4.
Mon. 23	"	Luke vii. 23 ; Acts xvi. 31 ; Heb. ix. 27.
Tues. 24	Blanchland	2 Cor. viii. 9 ; Mark i. 15 ; Ps. cxlvii. 3.
Wed. 25	Newlands	Rom. iii. 22 ; 2 Cor. iii. 18.
		Isa. lv. 6 ; Rom. viii. 34.
Fri. 27	Newcastle	Isa. lx. 18 ; 1 John iii. 8.
Sun. 29	Biddick	Luke xv. 11 ; Rom. vi. 15 ; Rev. xxii. 17.
	Sunderland	Isa. lv. 7 ; 2 Cor. viii. 9.
		Ps. cxlvii. 3.
In March but not dated	Burnopfield	Ps. cxlvii. 3 ; Rom. vi. 15.
	Plessey	Isa. lv. 7 ; Zech. xii. 10.
	Swalwell	2 Cor. viii. 9 ; 2 Cor. iv. 6.
		Jer. viii. 22 ; Luke xxiv. 34.
	Spen	Rom. viii. 33 ; 2 Pet. ii. 17.
		Matt. ii. <i>ad fin.</i> ; Rom. xii. 1.
<b>April</b>		
Wed. 1	Winlaton Mill	Luke xv. 11 ; Eph. ii. 8.
	Newcastle	Jude 3 ; Acts xxvi. 24.
Sun. 5	Hexham	Isa. lv. 7.
	Horsley	Rev. xxii. 17 ; 2 Cor. viii. 9.
Mon. 6	Renton	Rom. iii. 22 ; Mark i. 15.
Fri. 10	Newcastle	Zech. xii. 10 ; Gal. iii. 22 ; Rom. xii. 2.
Sat. 11	Pictery	Jer. viii. 22 ; Mark i. 15.
Mon. 13	Newcastle	1 Tim. iv. 5 ; Luke xxiii. 39 ; Rom. vi. 4.
Fri. 17		
(Good Friday)	"	Isa. liii. 6 ; John xix. 30 ; Gal. ii. 20.
Sun. 19	"	1 Pet. i. 3 ; Luke xxiv. 34.
(Easter)	"	Acts v. 32 ; Heb. x. 38.
Mon. 20	"	
Tues. 21	Leeds	Luke xxiv. 34 ; Col. iii. 1 ; Isa. xxxv. 8.
Thur. 23	Birstall	Col. i. 3 ; Rom. viii. 33 ; 1 John v. 5.
	Morley	Mark i. 15.
	Leeds	Rom. viii. 33 ; Isa. xi. 9 ; 1 Pet. ii. 17.
Sat. 25	Armley	John xvi. 17 ; Jer. xxv. 22.
Sun. 26	Leeds	Rev. xxii. 17 ! John v. 11 ; Heb. x. 38 ;
		Mark xii. 34.
Mon. 27	Birstall	Rom. vi. 15 ; 1 John i. 3 ; 1 Pet. ii. 17.
		Matt. xxii. 14 ; Heb. x. 38 ; Luke xii. ;
		Ps. cxlvii. 3.
	Wibsey Moor	Rom. iii. 22.
	Bradford	Rev. xxii. 17 ; Rom. viii. 33.



DATE.	PLACE.	TEXTS.
Tues. 28	Pudsey . .	Acts xvi. 31.
Wed. 29	Hightown . .	2 Cor. iv. 6.
Thur. 30	Keighley . .	Jer. viii. 22 ; 1 Cor. vi. <i>ult.</i>
In April	Holton [?Oulton]	2 Cor. viii. 9.
" "	Pelton . .	Gal. iii. 22 ; Job vii. 18.
<b>May</b>		
Fri. 1	Halifax . .	Rom. viii. 22 ; 1 Cor. i. 30.
	Haworth . .	Gal. iii. 22 ; 2 Cor. viii. 9.
Sat. 2	Gildersome . .	Ps. cxlvii. 3.
Sun. 3	Hunslet . .	Num. xxiii. 10.
Mon. 4	Harwood . .	Acts xvi. 21.
	Roughlee . .	Mark i. 15 ; Rom. viii. 33.
	Widdop . .	1 Cor. i. 30.
Tues. 5	Hinden . .	Isa. lv. 7.
	Stonesey Gate . .	Gal. iii. 22 ; Rev. xxii. 17.
Wed. 6	Shore . .	Eph. ii. 8.
	Todmorden Edge	Mark i. 15 ; Matt. xxii. 4.
Thur. 7	Manchester . .	Isa. lv. 7.
Fri. 8	Oldfield Brow . .	Jer. viii. 22.
	Booth Bank . .	Rom. iii. 22 ; 1 Cor. vi. 22.
Sat. 9	Northwich . .	Mark i. 15.
	Astbury . .	Gal. iii. 22 ; Matt. xxii. 4.
Sun. 10	Congleton . .	1 Cor. i. 30.
	Woody . .	2 Cor. viii. 9 ; 1 Pet. ii. 17.
Mon. 11	Stahley Hall . .	Luke xviii. 10 ; 2 Cor. iii. 18.
Tues. 12	Bangs . .	Luke xv. 11, etc. ; 1 Cor. vi. <i>ult.</i>
	Chinley . .	Jude 3 ! Rom. vi. 15.
Wed. 13	Sheffield . .	1 John i. 3 ; Luke xii. 36.
Thur. 14	Barley Hall . .	Mark xii. 34.
Sat. 16	Markfield . .	Mark xii. 34 ; Isa. lv. 7 ; 2 Cor. viii. 9 ; Jer. viii. 22 ; Rom. vi. 15.
Mon. 18	Wednesbury . .	Rev. xxii. 17 ; Rom. vi. 15 ; Isa. lv. 7 !
Tues. 19	Birmingham . .	2 Cor. viii. 9.
Thur. 21	London . .	Heb. x. 38 ; 1 Cor. vi. 19 ; Ps. cvi. 3, 4.
Sat. 23	" . .	1 Cor. vi. 11 ; Jas. i. 26 ; Jas. i. 27.
Mon. 25	" . .	1 Cor. viii. 1 ; 1 Cor. x. 12.
Thur. 28	" . .	Luke xxiv. 49 ; Rev. xxii. <i>M</i> ; 2 Cor. viii.
(Asc. Day)	" . .	<i>B.</i>
Sun. 31	" . .	1 John i. 3 ; 1 Pet. iv. 7 ! 2 Cor. iii. 17.
In May	Taddington . .	Matt. vii. 7.
but not	Hurdsfield . .	2 Cor. iv. 6.
dated	Shoreham . .	1 Cor. i. 30 ; Job vii. 18 !
<b>June</b>		
Sat. 6	London . .	Ps. xxxiv. 8, 9.
Sun. 7	London . .	John vii. 37 <i>M</i> ! John xiv. 22 !
(Whitsun)		Matt. xxii. 4 !

DATE.	PLACE.	TEXTS.
Mon. 8	London . . .	Isa. lv. 7 ; Jer. viii. 22 ! 1 John v. 4.
Sun. 14	„ . . .	Gen. i. 27 B ; Luke xii. 42 ; Job xxviii. 28.
Thur. 18	„ . . .	1 Pet. ii. 2 ; Gal. iii. 22 ; Job xxxvi. 22.
Sun. 21	„ . . .	2 Cor. viii. 9 ! Luke xvi. B ; Gal. v. 6.
Tues. 23	Bristol . . .	2 Cor. viii. 9 ; Heb. x. 36 ; Acts xx. 26.
Wed. 24	Beer Crocombe . . .	Eph. ii. 8 ; Mark i. 15 ; Rom. xii. 1.
Fri. 26	Tavistock . . .	Mark i. 15.
Sat. 27	Plymouth Dock . . .	Heb. x. 38 ; Rom. viii. 33 ; Isa. lv. ; Matt. xxii. 4 ; Jer. viii. 22.
Mon. 29	Perranwell . . .	2 Cor. viii. 9.
Tues. 30	St. Ives . . .	Rev. xxii. 17 ; Luke xii. 42 ; Luke xii. 20.
In June but not dated	Bristol . . .	2 Cor. viii. 9 ; Heb. x. 36 ; Acts xx. 26.
	Gwennap . . .	1 Cor. vi. 19 ; Rev. xxii. ! Heb. x. !
	Middlezoy . . .	Mark xii. ; 1 Pet. ii. 2.
	Taunton . . .	1 Cor. vi. 19.
<b>July</b>		Isa. lv. 6.
Thur. 2	St. Ives . . .	1 Pet. ii. 2 ; Matt. xx. 16 ; Luke xii. 36.
Fri. 3	„ „ . . .	Luke vi. 1 ; John i. 3 ! Job xxviii. 28 !
Sat. 4	Redrath . . .	Isa. lv. 7 !
	Stithians . . .	Gal. iii. 22 ; Rom. viii. 33 ! 2 Pet. ii. 17.
Sun. 5	St. Agnes . . .	2 Cor. viii. 9 !
Mon. 6	Breay . . .	Mark i. 15 ! Acts v. 31 !
	Camborne . . .	Rom. iii. 22 ! Job vii. 18 !
Wed. 8	St. Ives . . .	Col. iv. 4 ; 2 Cor. iii. 17 ; Heb. x. 38 !
	Sithney . . .	Jer. viii. ! Rom. viii. ! Ps. cxlvii. 3.
Fri. 10	Gulval . . .	Ps. cxlvii. 3.
Sat. 11	St. Just . . .	Luke xv. ! Heb. x. ! Rev. xxii. !
		1 Pet. ii. 2 !
Sun. 12	Morvah . . .	Rom. viii. 34 !
	Zennor . . .	Matt. xxii. 4 ! John vii. 37.
	Newlyn . . .	2 Cor. viii. ; Mark i. 15 ! Isa. lv. !
Mon. 13	Tredinny . . .	Gal. iii. 22 ! 1 Cor. vi. 19 !
Tues. 14	St. Ives . . .	Jude 3 ; Rom. vi. 15 ; Luke xxiv. 48.
Thur. 16	„ „ . . .	1 Cor. xv. 34 ; Jer. viii. 22 ; Matt. v. 13.
Tues. 21	„ „ . . .	Eph. iii. 5 ; Rev. ii. 25 ; 2 Cor. x. 4 ;
		2 Tim. iv. 5.
Sun. 26	Tamerton . . .	Matt. v. 20 !
	Week St. Mary . . .	Isa. lv. 7 !
	St. Gennys . . .	2 Cor. viii. 9.
Mon. 27	Laneast . . .	Rev. xxii.
	Tresmeer . . .	Rom. viii. 33 ! 1 Pet. ii. 2 ; 1 Cor. vi. 19.
Wed. 29	St. Stephens . . .	1 Cor. i.
Fri. 31	Bridgwater . . .	1 Cor. viii. 9 !
In July but not dated	Crowan . . .	Rev. xx. ! Heb. x. ! Luke xv. !
		1 Cor. vi. 19.
	Gwinear . . .	Mark i. 15.
	Porkellis . . .	1 Cor. i. 30 ! Rom. viii. 34 ; Ps. xxxiv. 8.

DATE.	PLACE.	TEXTS.
	Ludgvan . . . Trewint . . .	Rom. iii. ! Acts xvi. 31. Matt. ii.
<b>Aug.</b>		
Sat. 1	Way Wick . . .	Heb. viii. 11.
Sun. 2	Bristol . . .	Matt. ii. ; Rom. viii. 33 ; 1 Cor. vi. 19.
Tues. 4	Builth . . .	Luke xv. ! Matt. xx. 16 ! Rev. xxii. !
Sat. 29	Garth . . .	1 John v. 11 !
Sun. 30	Maesmynys . . . Llansaintffraid . . .	Luke xviii. 10. 2 Cor. viii. 9.
Mon. 31	Clyro . . .	1 Cor. i. 30 !
<b>Sept.</b>		
Tues. 1	Cardiff . . .	Matt. xi. ; 1 Pet. ii. ! Eph. iii. ! Matt. xxiii. 23 ; Isa. lv. !
Thur. 3	Fonmon . . .	Matt. xi. ! 1 Pet. ii. !
Sat. 5	Bristol . . .	2 Cor. x. 4 ; Matt. xx. 16 ; 1 Pet. ii. 2.
Mon. 7	„ . . .	Gal. iii. 22 ; 1 Pet. ii. 17 ; Isa. lv. 7 ; Acts xvi. 31.
Fri. 11	Reading . . .	2 Cor. viii. 9 ; Isa. lv. 7 ! Mark i. 15.
Sun. 13	London . . .	Gal. iii. 19 ; Gal. iii. 22 ; Matt. xi.
Wed. 16	„ . . .	1 Cor. i. 30 ; Luke xii. 42 ; 1 Cor. iii. 11 !
Sun. 20	„ . . .	Gal. v. 18 ; 1 Cor. vi. 9 ; 1 Pet. iv. 7.
Thur. 24	Shoreham . . .	Isa. lv. ! 1 Pet. iv. 7 ! 2 Cor. iv. 5.
Sat. 26	„ . . .	1 Cor. vi. 19 ; Eph. iii. 5 ! 1 Pet. ii. 2.
Sun. 27	London . . .	Gal. vi. 16 ; Acts v. 31 ; Ps. cxxxviii. 7.
Tues. 29	Lewisham . . .	Jer. viii. ! Isa. lv. ! Eph. iii. ; Matt. vii. 7 !
In Sept. but not dated	} Kingswood . . .	Gal. v. 22 ; Matt. ii. ; Heb. iii. 12.
<b>Oct.</b>		
Thur. 1	Lewisham . . .	Job xxviii. ! Luke xv. 7 ! 1 John v. 11 ! Num. xxiii. 10 ; 1 Cor. i. 30 ; Eph. iii. 14.
Sat. 3	London . . .	Tit. iii. 8 ! Luke xv. 7 ! Luke xv. 11 !
Sun. 4	„ . . .	2 Cor. ix. 15 ; Rom. iii. 22 ; Eph. iv. 1.
Fri. 9	„ . . .	Ps. lv. 1 ; Gal. ii. 17 ; 1 Pet. ii. 2.
Sun. 11	„ . . .	Luke xv. 7 ; 1 John v. 11 ; Isa. lv.
Wed. 14	Newington . . .	Gal. iii. 9 ; Mark xii. 34 ; Ex. xxxiv. 7.
Sat. 17	London . . .	Luke x. 2 ; Luke xvi. 7 ; Acts xvi. 31.
Sun. 18	„ . . .	Eph. iv. 29 ; Ps. cxlvii. 3 ; Col. i. 10.
Thur. 22	„ . . .	
In Oct. but not dated	} Windsor . . .	2 Cor. viii. 9.
<b>Nov.</b>		
Sun. 1	London . . .	Rev. vii. 10 ! John iv. 24 ! Luke xvi. 19 !

DATE.	PLACE.	TEXTS.
Sun. 8	London . .	2 Cor. iv. 6 ; Eph. vi. 10 ; Luke vii. 42.
Tues. 10	„ . .	Luke xviii. 10 ; Luke xviii. 17 ; 1 Tim. i. 5.
Sat. 14	„ . .	1 Tim. ii. 5 ; 2 Cor. v. 18 ; John iv. 23.
Sun. 15	„ . .	Ezek. xxxvii. 1 ; Luke xv. ; 2 Tim. iv. 5.
Wed. 18	Newington . .	2 Cor. iv. 6 ; Luke xvi. 26 ; 2 Cor. iii. 18 !
Fri. 20	London . .	Phil. iii. 20 ! Luke xix. 10 ! Heb. iii. 12.
Wed. 25	Newington . .	Matt. vii. 7 ! 1 Cor. i. 30.
Sat. 28	London . .	Isa. xi. 9 ! Isa. i. 2 ! Isa. i. 18.
Mon. 30	„ . .	1 Pet. iv. 11 ! 1 Pet. iv. 19 ; 2 Pet. i. 5.
<b>Dec.</b>		
Fri. 4	Bristol . .	Isa. i. 2 ; 1 Pet. iv. 11.
Sun. 6	„ . .	Heb. iii. 12 ! Luke xix. 26 ; Luke xix. 10.
Wed. 9	„ . .	Phil. iii. 20 ; John iv. 23 ; Luke xvi. 8.
Fri. 11	„ . .	Ps. cxxxviii. 7 ; Luke xv. 7.
Wed. 16	London . .	Phil. iv. 5 ; Eph. v. 14 ; 1 Pet. iv. 19.
Mon. 21	Newington . .	1 Pet. iv. 19 ! Luke xix. 42 ; Job xxviii. 28.
Fri. 25	London . .	2 Pet. i. 5 ; Eph. v. 15 ; Deut. xxix. 10.
Sat. 26	London . .	Luke xix. 42 ; Phil. iv. 5 ; 2 Cor. viii. 9.
Mon. 28	„ . .	2 Kings xxiii. 3 ; Ps. cxix. 8 ; 2 Chron. xv.
Wed. 30	„ . .	1 John i. 1 ; 1 John v. 11 ; Rom. xii. 1 ! Rom. x. 4.
In Dec. but not dated	Kingswood . .	2 Cor. xii. 18 ; Rev. xxii. ; Prov. xxviii. 14.
	Kingswood . .	1 Pet. iv. 11 ; Luke xv. 7 !
	Brentford . .	Luke xvi. 8.

**Jan.**

1748

Fri. 1	Foundry . .	Rom. xii. 1 ; Luke xxii. 24.
	Chapel . .	1 Cor. vi. 1 ; Deut. x. 12 ! Matt. xxi. 21.
Sun. 3	Chapel . .	1 Cor. vi. 20 ! Isa. xli. 10 ; Matt. iii. 9.
		Isa. lx. 12 ; Isa. xlix. ; Rom. xii. 6.
Mon. 4	Westminster . .	Rom. iii. 23 ! Rom. ix. 32 ! Rom. xii. 1.
Wed. 6	Foundry . .	Dan. iv. 34 ; Matt. xix. 17 ; Psa. xlii. 10.
Sat. 9	Snowfields . .	Rom. vii. <i>ult.</i>
Tues. 12	Foundry . .	Matt. viii. 2, 3 ; Luke xxii. 31 ! Gen. xxviii !
Sun. 24	Chapel . .	Luke xxiv. 25, 46 ! 1 Cor. xv. 58.
Mon. 25	Windsor . .	Isa. lv. 7 !
Thur. 28	Deverill . .	Isa. lv. 7.

DATE.	PLACE.	TEXTS.
Sat. 30	Bristol . .	Heb. xii. 1, 2 ; Luke xxiv. 46 ; Isa. lx. 15.
Sun. 31	„ . .	Gen. xxviii. 20 ; Rom. xii. 1 ; Rom. xii. 6.
In Jan. but not dated	} Deptford . . Kingswood . .	Rom. x. 4. Gen. xxviii. ; Rom. x. 3 ; Deut. x. 12.
<b>Feb.</b>		
Mon. 1	Bristol . .	2 Kings xxiii. 3 ; Ps. xlii. 11 ; Luke xii. 42 ; 1 Cor. xiii. 11.
Tues. 2	„ . .	1 Pet. iv. 18 ! Luke xxii. 31 ; Eph. i. <i>ad fin.</i> ; Rom. vii. 29 ; Dan. iv. ; Job xxviii. 28 ! Deut. x. 12 ! xxix. 12.
Sat. 6	Bath . .	Deut. x. 12.
	Coleford . .	Rev. xxii. 17 !
Fri. 12	Oakhill . .	Luke xxiv. 25.
	Shepton . .	Rev. xxii. 17 !
Sun. 14	Bedminster . .	Isa. lv. 7 !
	Kingswood . .	Isa. xli. 10.
	Conham . .	1 Pet. iv. 18 ; 2 Cor. x. 4.
Tues. 16	Aust . .	Isa. lv. 7 !
Wed. 17	Builth . .	Isa. i. 1, 2 ; Luke xxiv. 25 ; xv. 7 !
Fri. 19	Garth . .	Rom. viii. 33 ; Isa. ix. 11 ; Deut. x. 12 ! Matt. vii. 7 ; Phil. i. 21 ! Jer. viii. 22 ! 2 Cor. xiii. 10 !
Sun. 21	Llansaintffraid . .	Isa. lv. 7 !
Mon. 22	Llanidloes . .	2 Cor. viii. 9 !
Thur. 25	Holyhead . .	Isa. lv. 6 ; Luke xvi. ! 2 Cor. viii. 9 ! Rom. iii. 22 !
In Feb. but not dated	} Wick . .	Luke xxiv. 25.
<b>March</b>		
Thur. 3	Rhyd-y-Spardyn . .	Eph. ii. 8 ; 1 Cor. i. 30.
Fri. 4	Llanddaniel . .	1 Cor. i. 30 !
Sun. 6	Llanfihangel . .	Gal. iii. 22 !
	Glanygors . .	Rev. xxii. 17 !
Wed. 30	Philipstown . .	1 Cor. i. 30 ! Acts xvi. 31 ! 2 Cor. viii. 9 ! Mark [ <i>sic</i> ]
<b>April</b>		
Fri. 1	Templemacateer . .	Luke vii. ; Job vii. 18.
Sat. 2	Moate . .	Eph. ii. 8 ! Gal. iii. 22.
Mon. 4	Tyrrell's Pass . .	Jer. viii. 22 ! 2 Cor. iv. 6 ; Ps. cxlvii. 3 ; Rom. viii. 33 ! Isa. lv. 7 ! Matt. xiii. 3, etc. ! Rom. iii. 22 !



DATE.	PLACE.	TEXTS.
Fri. 8	Athlone . .	Rev. xxii. 17 ! Matt. xiii. 3, etc. : Mark xii. 34 ! i. 15 ; Luke xv. 7 ! Jer. viii. 22 ! Isa. xi. 9 ; Heb. x. 38 ; 1 Cor. vi. 19 ; Ps. cxlvii. 3 ! Rom. viii. 33 ! Matt. xxii. 4 ; Rom. iii. 22 ! Matt. xi. 28 ! 2 Cor. xiii. 9 ! 2 Cor. viii. 9 ; Hos. xiv. ! 1 Cor. i. 30 ! Isa. lvii. 7 ! 2 Cor. iv. 5 ! Luke xxiv. 26 ! 1 Pet. iv. 7 ! Ezek. xxxvii. 1 ; Luke xxiv. 24 ! 1 Pet. i. 3 ! Acts v. 30 ! 1 Pet. iv. 19 ! John iv. 24 ! Heb. xiii. 20 !
Thur. 28	Tyrrell's Pass .	Heb. x. 35 ! Num. xv. 13 : 1 Pet. ii.
<b>May</b>		
Tues. 3	Birr . . Ballyboy . .	2 Cor. viii. 9. Isa. lv. 7 ; Mark i. 15 !
Wed. 4	Clara . .	2 Cor. viii. 9 ; Rev. xxii. 17 ! Isa. lv. 7.
Thur. 5	Mountmellick .	John iv. 24 ! Mark i. 15 ! Isa. lv. 7 ! Jer. viii. 22 !
Sun. 8	Aughrim . .	Mark i. 15.
Tues. 10	Tullamore . .	Isa. lv. 7 ! 2 Cor. iv. 5 ! Rom. iii. 22 ! Heb. xiii. 8 ! John iv. 24 ! Heb. xiii. 20 ; Mark i. 15 ; 1 Cor. vi. 19 ; Matt. xi. 28 ; Rom. viii. 33.
Sun. 22	Maesmynys .	Matt. xi. 28.
<b>June</b>		
Wed. 1	Foundery . . Moorfields . .	John i.-iii. <i>ad fin.</i> Matt. iii. 10 ! 1 John v. 7 ! Hos. xiv. 4 !
Sun. 5	Chapel . .	Gen. i. 3 ! Ps. lv. 6 ; Gal. i. 3.
Mon. 6	Westminster .	1 Cor. iv. 7 ; 1 Thess. v. 19 ; 2 Cor. x. 14 !
Tues. 7	Bexley . .	Gen. xxviii. 20.
Wed. 8	B [—] . .	Phil. i. 21 ! Mark xii. 34 ! Jer. viii. !
Sat. 11	Snowsfields .	Ps. lxi. 2, 3, 4 ; Gal. ii. 17.
Sun. 19	Chapel . . Moorfields . .	Ps. xcvi. 12 ! Heb. viii. 11 ! 1 Tim. iii. 16 !
Mon. 20	Reading . .	Rom. iii. 22 ; Luke xv. 7 ; 1 Pet. iv. 19.
Tues. 21	Old Orchard .	Ps. xcvi. 12 ! Ps. l. 12 ; Heb. viii. 10.
Fri. 24	Kingswood . .	Prov. xxii. 6 ! Heb. viii. 10 ! Ps. xcvi. 12 !
	Old Orchard .	1 Thess. v. 19 ; Hos. xiv. 4 !
Tues. 28	Evesham . .	Luke xv. 7
Wed. 29	Birmingham .	Heb. viii. 10.
	Wednesbury .	John xiv. 22 !
Thur. 30	Nottingham .	John xiv. 22.

DATE.	PLACE.	TEXTS.
In June but not dated	{ Deptford . Bradford . Gotherington Shoreham . Winterbourne .	John xiv. 22 ! Luke xxiv. 25 ! Rom. xii. 1. Heb. viii. 10 ! Gen. xxviii. ! Rom. xii. 1 ; 2 Cor. v. 19 ! 2 Cor. viii. 9 !
<b>July</b>		
Fri. 1	Sheffield . .	Luke xv. 7 ! Rom. xii. 1.
Sat. 2	Epworth . .	Psa. xcvi. 12 ! Luke xxiv. 26 ; Deut. x. 12 !
Mon. 4	Hainton . .	Heb. viii. 10 ; 1 Cor. vi. <i>ult.</i> !
Tues. 5	Coningsby . .	2 Cor. viii. 9 ! Mark i. 15 !
Wed. 6	Ludborough . .	Isa. lv. 7 ; Rom. iii. 22.
	Grimsby . .	John xiv. 22 ! Matt. xi. <i>ult.</i> !
Thur. 7	Laceby . .	Heb. viii. 10.
Fri. 8	Crowle . .	Mark i. 15 !
	Sykehouse . .	Luke xv. 7.
Sat. 9	Newcastle . .	1 Cor. xv. <i>ad fin.</i> : Ps. xcvi. 12 ! 1 Sam. xvii.
Sun. 10	„ . .	Deut. xxix. ! 1 Pet. iv. 19 ; 2 Kings xxiii.
Mon. 11	„ . .	Job xxviii. 28 ! 2 Chron. xv. ; Luke xxiv. 26 !
Wed. 13	„ . .	1 Cor. vi. 20 ; John xiv. 22 ! Luke xii. 42 !
Thur. 14	„ . .	Acts ii. 20, 21 ! Isa. i. 1, 2 ; Matt. xxii. 21 !
Sat. 16	„ . .	Luke xvi. 9 ; Rom. xii. 1 ; Isa. xli. 10 !
Sun. 17	Castle Garth . .	2 Cor. viii. 9 ! Isa. lv. 7 ! Jer. viii. 22 ! Mark xii. 34 ! Ps. cxlvii. 3 ! Mark i. 15.
Mon. 18	Morpeth . .	Isa. lv. 6 ; Mark i. 15.
	Widdrington . .	2 Cor. viii. 9 ! Mark i. 15 ; Rom. viii. 33 ; Luke xxiv. 26.
Tues. 19	Alnmouth . .	1 Cor. i. 30 ; Isa. lv. 7 !
	Alnwick . .	Jer. viii. 22 ; Hos. xiv. 4 ; Mark xii. ! Rev. xxii. !
Wed. 20	Berwick . .	Mark i. 15 ! Rom. iii. 22 ; Rom. viii. 33 ! 2 Cor. viii. 9 ! Heb. viii. 10 ! Mark xii. 34 ! Rev. xxii. 17 ! Matt. xxii. 4 !
Fri. 22	Tuggal . .	Gal. iii. 22 ; Luke xv. 7.
Sat. 23	Long Horsley . .	1 Pet. iv. 7.
Sun. 24	Newcastle . .	Rom. x. 3 ; 1 Pet. ii. 2 ; Rev. vii. 9.
Wed. 27	Blanchland . .	Heb. viii. 10 !
	Hindley Hill . .	Rev. xxii. 17 ! Rom. viii. 33 ! 1 Pet. ii. 2 !
	Newcastle . .	Eph. iv. 29 ; 1 Pet. iv. 11 ! Heb. iii. 12.
Thur. 28	Nenthead . .	Mark i. 15.
	Alston . .	Isa. lv. 7 !

DATE.	PLACE.	TEXTS.
Fri. 29	Allendale .	2 Cor. viii. 9 ! 1 Pet. i. 9.
Sat. 30	Newlands .	Ps. xcvi. 12.
	Tanfield .	Luke xv. 7 !
Sun. 31	Sunderland .	Jer. viii. 22 ; Mark xii. 34.
In July but not dated	{ Stroud .	Luke xxiv. 26.
	{ Burnopfield .	John xiv. 22 ! Ps. xcvi. 12.
<b>Aug.</b>		
Tues. 2	Biddick .	John xiv. 22.
	Pelton .	Luke xxiv. 26 ! 1 Pet. ii. 2.
Thur. 4	Spen .	Ps. cxlvii. 3 ; 1 Pet. iv. 11.
Fri. 5	Horsley .	Mark xii. 34 !
	Newcastle .	2 Cor. v. 18 ! 2 Cor. x. 4 ; 1 Cor. xv. 34.
Sun. 7	„ C.	John iv. 24 ! Rom. iii. 22 !
Sun. 14	„ C.	Rev. xxii. 17 ; Matt. xxii. 4 ; Luke vii. 15 !
Tues. 16	Stockton .	2 Cor. viii. 9 !
	Yarm .	Isa. lv. 7.
	Osmotherley .	Luke xv. 7.
Wed. 17	Leeds .	Luke xv. 7 ! Ps. xcvi. 12 ! John xiv. 22 ; Deut. x. 12.
Sat. 20	Wakefield .	2 Cor. viii. 9.
	Armley .	1 Pet. iv. 19.
Sun. 21	Birstall .	1 Cor. xv. 34 ; 2 Cor. x. 4 ; Gen. xxviii. 20 ! 2 Pet. ii. 2 ( <i>sic</i> ).
Mon. 22	Heaton .	1 Tim. iii. 16.
	Halifax .	2 Cor. viii. 9 ; Heb. x. 38 !
Tues. 23	Baildon .	Isa. lv. 7.
	Bradford .	Mark xii. 34 ! 1 Pet. iv. 7 !
Wed. 24	Eccleshill .	Mark i. 15 !
	Keighley .	Matt. xxii. 4.
	Haworth .	Ps. cxlvii. 3 ! Rom. viii. 33 !
Thur. 25	Roughlee .	2 Cor. viii. 9.
	Widdop .	Isa. xli. 10 ! Ps. xcvi. 12 !
Fri. 26	Midgley .	Isa. lv. 6.
Sat. 27	The Bank .	Mark i. 15 ! 2 Cor. iv. 5 ! Ps. cxlvii. 3 !
	Todmorden .	2 Cor. v. 18.
Sun. 28	Codshaw .	Acts xxvi. 28 !
	Bolton .	Ps. cxlvii. 3.
	Shackerley .	Mark xii. 34 ; 1 Pet. iv. 7.
Mon. 29	Davy Hulme .	John xiv. 22.
	Booth Bank .	Isa. i. 1, 2 ; 1 Pet. ii. 2.
Tues. 30	Oldfield Brow .	Heb. x. 38 !
	Woodley .	Luke xv. 7 ! 1 Pet. iv. 19.
Wed. 31	Bangs .	Heb. xiii. 20.
In Aug. but not dated	{ Dewsbury .	Mark xii. 34 ! 1 Cor. vi. 20 ! Phil. iii. 8.
	{ Edindems (?) .	John iv. 24 !
	{ Gildersome .	1 Pet. iv. 19 ! John viii. 12.

DATE.	PLACE.	TEXTS.
In Aug. but not dated	{ Holton (?Oulton) Rossendale . Swalwell .	Rev. xxii. 17. Rom. viii. 22 ; Mark i. 15. Luke xv. 7.
<b>Sept.</b>		
Thur. 1	Finny Green .	2 Cor. iv. 5.
	Astbury .	Isa. lv. 7 !
Sun. 4	Chapel .	Luke x. 23 ! Rom. viii. 33 ! Mic. vi. 7 ! Jer. v. ult.
	Moorfields .	2 Cor. v. 18 ! John xiv. 22 ! Gal. v. 22 !
Mon. 5	Westminster .	1 Cor. xv. 33 !
Sat. 10	Snowsfields .	Rom. ii. 33 !
	Chapel .	Mark xii. 34 ; John iv. 24 ! Acts ii. 42.
Mon. 12	Reading .	John iv. 24.
Tues. 13	Bristol .	Isa. xii. ! 2 Cor. x. 4 ! 2 Cor. v. 18 !
Thur. 15	Beer Crocombe .	Rev. xxii. 17.
Fri. 16	Liston .	Mark i. 15.
Sun. 18	St. Gennys .	Mark xii. 34 !
	Tresmeer .	Ps. xcvi. 12 ! 2 Cor. v. 18, etc.
Mon. 19	Camelford .	Isa. lv. 7.
	Port Isaac .	2 Cor. viii. 9 ; Mark i. 15 !
Tues. 20	St. Agnes .	Rom. iii. 22.
	St. Ives .	Ps. xcvi. ! 1 Pet. iv. 11 ; Luke xxiv. 26 ; 2 Cor. x. 4 ! 2 Cor. v. 18 ! Gen. xxviii. 20.
Fri. 23	Ludgvan .	Isa. i. 2, 3.
	Gulval .	2 Cor. v. 18, etc. !
Sat. 24	St. Just .	Ps. xcvi. 12 !
Sun. 25	Morvah .	Mic. vi. 10, etc. !
	Zennor .	Mark xii. 34 !
	Newlyn .	Luke xv. 7.
Mon. 26	Crowan .	Luke xxiv. 26 ! 1 Pet. iv. 10.
Tues. 27	Penryn .	Isa. lv. 7.
Wed. 28	St. Mewan .	Mark i. 15.
	Plymouth Dock .	Ps. xcvi. 12.
	Tavistock .	John xiv. 22.
Fri. 30	Taunton .	Luke xv. 7.
	Bridgwater .	Mark xii. 34.
	Middlezoy .	Luke xxiv. 26 ; 1 Pet. ii. 2.
In Sept. but not dated	{ Gwennap . Chinley .	2 Cor. v. 18. Luke xxiv. 26.
<b>Oct.</b>		
Sat. 1	Way Wick .	Rom. viii. 33.
	W[—] .	Matt. xii. 43, etc. !
	O[—] .	Luke x. 23.
	R[—] .	Eph. ii. iii., <i>ad fin.</i> ; Heb. v. 12 ; Ezek. xxxvii. 1.
Mon. 3	Kingswood .	2 Cor. x. 4.

DATE.	PLACE.	TEXTS.
Mon. 10	Kingswood .	Heb. v. 12 ! Eph. xvi. 10 ; Luke xii. 42 !
Wed. 12	Bristol .	Heb. xii. 20, etc. !
Thur. 13	Bath .	Mark xii. 34 !
	Westbury .	2 Cor. viii. 9 ! Mark i. 15.
Fri. 14	Reading .	Mark xii. 34 ; 1 Pet. iv. 19.
Sun. 16	Chapel .	Eph. iv. 29-32 ! Ps. ci. 2 ; Eph. v. 17.
Mon. 17	Foundery .	Heb. xii. 19, etc. ; John iv.-ix. ; John iv. 13 ! Heb. iv. 12 ; Eph. ii. 17 ! ii. 11-13 ; Luke ix. 55, 56.
Mon. 24	Bexley .	Mark xii. 34.
Sat. 29	Deptford .	Heb. v. 12.
Mon. 31	Westminster .	Col. i. 21.
	Snowsfields .	Eph. ii. 2, etc. ; Phil. iii. 3.
In Oct. but not dated	Conham .	2 Cor. v. 18, etc.
	Shoreham .	Luke xv. 7 ; John iv. 24 ! Ps. cxlvii. 3.
	Winterbourne .	Mark i. 15.
<b>Nov.</b>		
Nov. 1	Foundery .	John vi. 28 ! 38 ! 45 ! Phil. iii. 20 ! John vii. 7, 17 ; 1 Kings xix. ; Luke iii. 8 ! Rom. xiii. 14.
	Chapel .	Heb. xii. 19 ; Col. i. 21 ; Phil. i. 9, etc. !
Mon. 7	Westminster .	1 Thess. iii. 12.
	Snowsfields .	2 Tim. ii. 19 ! Heb. ii. 3.
Sun. 13	Chapel .	1 Thess. ii. 2, etc. ! Rev. xiv. 13 ! 2 Tim. iii. 16 !
Tues. 15	Wycombe .	2 Cor. v. 19 ! 1 Pet. iv. 19.
Wed. 16	Brentford .	Luke xxiv. 26 ; Luke xv. 11 ; Mark i. 15 ! Rev. xxii. 17.
	Wandsworth .	2 Cor. viii. 9 !
Mon. 21	Leigh .	Isa. lv. 7 ; Mark i. 15 !
Sun. 27	Chapel .	Rom. xiii. 12.
In Nov. but not dated	Newington .	Eph. ii. 2 ; John vi. 45 ; iv. 13 ; 1 Pet. iv. 7.
<b>Dec.</b>		
Sat. 3	Snowsfields .	Heb. ix. 13 ; Isa. xxx. 20 ; Jude 3.
Sun. 4	Foundery .	Luke xvi. 12 ! Rom. xv. 5 ! Matt. xxiv. 44.
	Chapel .	Isa. v. 4 ! Jas. ii. 14 ! Acts xi. 26 !
Mon. 5	Newington .	Mic. vi. 7 ! Ps. cxlvii ! 2 Cor. iv. 6 ! Matt. xxiv. 4 ! Luke vii. 36 ; Luke xv. 11 ; Mark i. 15 ; Rev. xxii. 17.
Mon. 26	Chapel .	Acts vii. 55, etc. ; 1 John i. 3 ; 1 John v. 3.
Thur. 29	Chapel .	Isa. lxi. 1.
	G[—] .	2 Pet. i. 4 !
	Westminster .	Acts xi. 26.



DATE.	PLACE.	TEXTS.
<b>1749</b>		
<b>Jan.</b>		
Sun. 1	Chapel .	Gen. xvii. 1 ; Matt. ii. 9 ; John x. 11 ! Exod. iii. 14 ; Matt. viii. 28 ; John xi. 25.
	Foundery .	Isa. lxvi. 8 ! xlix. 22 ; Rom. vi. 4 ; John x. 12 <i>ad fin.</i>
Mon. 2	Newington .	2 Cor. viii. 9 ; Isa. lv. 7 ; Jer. viii. 22 ! 1 John v. 7 ; Matt. xi. 28 ; Rev. xx.
Wed. 11	Shoreham .	Matt. xxiv. 44 ; xi. 28 ; xiii. 1-15 ; Luke xv. 11 ; xvi. 8 ; Rom. vi. 3, 4 ; Rom. xii. 6 ; Isa. liii. 6 ; Rev. xxii. 17.
Thur. 12	„	Hos. xiv. 4 ! Acts xi. 26 ; Heb. x. 38.
Thur. 19	Lewisham .	Matt. xi. 28 ! 1 John v. 3 ! Matt. xvi. 36 ; Rev. xx. !
Mon. 30	Snowsfields .	Exod. iii. 14 !
	Westminster .	Dan. ix. 7.
	G[—] .	2 Cor. viii. 9
In Jan. but not dated	Deptford .	Rom. vi. 3, 4 ; John xiv. 1 ; Heb. x. 36 !
<b>Feb.</b>		
Thur. 2	Chapel .	Mal. iii. 1, etc. ; Exod. xxxiv. 6 ; John xi. 48 !
Sat. 11	Snowsfields .	2 Cor. vii. 1 ; 2 Thess. ii. ! John xiv. 1.
Sun. 12	Seend (?) .	Isa. lv. 7 !
	Chapel .	2 Cor. viii. 9 ! Matt. xiii. 26 ; Heb. x. 36.
	Foundery .	Ps. xxix. <i>ult.</i> ; Matt. x. 34.
Tues. 14	Oxford .	2 Cor. v. 19 ; 1 Cor. vi. 19 ; Matt. xi. 28.
Thur. 23	Kingswood .	Heb. i.-xiii. ; Phil. i. 9.
Sun. 26	Bristol .	Matt. xxiv. 44 ; Eph. iii.
	Kingswood .	John iv. 14 ! John vi. 38 ! 45 ; Dan. ix. 7 !
Mon. 27	Bristol .	John vi. 45 ! 38 ! Heb. iv. 14 ! v. 12.
	Bearfield .	Heb. x. 38 ; 2 Cor. v. 19 ; John vi. 38.
In Feb. but not dated	Leigh .	2 Cor. viii. 9 ; Matt. xxii. 4 ; Rev. xx.
	Freshford .	2 Cor. viii. 9 ; Mark i. 15.
	Conham .	Eph. iii. 5 ; Ps. ci. 2 ; Ps. cxlvii. 3 !
<b>March</b>		
Sun. 5	Bristol .	John xiv. ! 1 John v. 3 ; Dan. ix. 7 !
<b>April</b>		
Sun. 16	Dublin .	1 John iv. 11 ; Heb. iv. 14 ; 1 Pet. ii. 2.
Mon. 17	„ .	2 Cor. v. 18 ; Isa. xxxviii. 18, etc.
Tues. 18	„ .	John iv. 14 ; Phil. i. 9 ; Heb. x. 19 !
Thur. 20	„ .	Eph. vi. ; Luke ix. 49 ; Hos. xiv. 4.

DATE.		PLACE.	TEXTS.
Fri.	21	Dublin . . .	Matt. xxiv. 44 ! Heb. xi. 1, 8, 10.
Sun.	23	" . . .	Matt. xi. 28 ; Luke xii. 42 ; Heb. xii. 18.
Thur.	27	" . . .	Heb. ix. 13 ! Gal. ii. 20 !
Fri.	28	" . . .	Heb. x. 38 ; Isa. li. 17, etc.
Sat.	29	Tyrrell's Pass .	Ps. xcvi. 12 ; 1 Cor. vi. 19 ; Mark xii.
<b>May</b>			
Mon.	1	Edenderry . . .	Isa. lv. 7 ! John vi. 45 ; Heb. viii. 10 !
Tues.	2	Mountmellick .	2 Cor. viii. 9 ! Rom. viii. 33 ; Luke xv.
			7 !
Wed.	3	Tullamore . . .	Matt. xi. 28 ! 1 Pet. ii. 2 ! Heb. iv. 14.
Thur.	4	Athlone . . .	2 Cor. v. 18 ! John vi. 67 ; Luke ix. 49.
Sat.	6	" . . .	1 Cor. vi. 19 ; Heb. viii. 10 ; Job vii. 18.
Sun.	7	" . . .	Matt. v. 20 ! Isa. lv. 1 ! Heb. x. 19 !
Mon.	8	Aughrim . . .	Isa. lv. 6 ! 2 Cor. viii. 9 !
Tues.	9	Ahascragh . . .	2 Cor. viii. 9 ! Jer. viii. 22 !
Wed.	10	Eyre Court . . .	Mark i. 15 ; Matt. xvi. 26.
Thur.	11	Birr . . .	2 Cor. v. 18 ; 1 Pet. iv. 19 ! Mark xii. !
Fri.	12	Nenagh . . .	Isa. lv. 6 ! 1 Cor. i. 30.
Sat.	13	Limerick . . .	2 Cor. viii. 9 ! Rom. xii. 1 ! Isa. lv. 7 !
Sun.	14	" . . .	Acts ii. 4 ; John vii. 37 ; John xiv. 22 !
Mon.	15	" . . .	Luke xv. 7 ! Gal. v. 35 ! Mark i. 15.
Wed.	17	" . . .	1 Cor. vi. 19 ! Matt. xi. 28 ! 1 Pet. ii. 2 !
Thur.	18	" . . .	John iv. 24 ; Ps. l. 20 ! Jer. viii. 22.
Sat.	20	" . . .	Job v. 18 ! 1 John v. 3 ; Matt. xiii.
Sun.	21	" . . .	John iii. 7 ; Rom. viii. 33 ; Mark xii. 34.
Wed.	24	" . . .	Luke xii. 42 ; Rom. iii. 42 ; Matt. xxvi.
			40.
Thur.	25	" . . .	Matt. xxii. 4 ; Ps. cxlvii. 3 ; Gal. iii. 22.
Sat.	27	" . . .	Rom. iv. 7 ; Rev. xxii. 17 ! Heb. x. 38 !
Sun.	28	" . . .	2 Cor. v. 18 ! Eph. vi. 10 ; Isa. xxx.
Mon.	29	Rathcormack .	Isa. lv. 7 ! John iv. 24 ; Mark i. 15 !
			2 Cor. viii. 9.
Wed.	31	Bandon . . .	Isa. lv. 7 ! Rom. viii. 33 ! 2 Cor. viii. !
In May but not dated		Tyrrell's Pass .	Matt. xi. 28 ; Luke vii. 36 ; Gen. xxviii.
			30.
<b>June</b>			
Fri.	2	Bandon . . .	Rom. xii. 1 ; Jer. viii. 22 ! 1 Cor. vi. 19 !
Sat.	3	" . . .	2 Cor. iv. 5 ! Matt. xi. 28 ; Rev. xxii.
Mon.	5	" . . .	Heb. x. 38.
		Rathcormack .	Matt. xi. 28 ; Jer. viii. 22 ; Luke xv. 7.
Wed.	7	Brough [Bruff] .	Isa. lv. 7.
		Limerick . . .	Ps. xcvi. 12 ! 2 Cor. iv. 5 ; Ezek. xxxvii.
Sun.	11	Limerick . . .	Luke ix. 49 ! Heb. iv. 13 ! Acts v. 32.
Mon.	12	Birr . . .	Matt. xxiv. 44 ; Luke xvi. 15 ; Dan. ix.
			7.
Tues.	13	Gloster . . .	John iv. 24.
Wed.	14	Athlone . . .	Ps. xcvi. 12 ! Job xxviii. ! Gal. v. 25.

DATE		PLACE.	TEXTS.
Fri.	16	Athlone . .	Acts xi. 26 ! Rom. xii. 1 ! Phil. i. 21 !
Sun.	18	„ . .	Luke xv. 11 ; Heb. iv. 14 ! John xiv. 22.
		Aughrim . .	Mark xii. 34 ; Rom. viii. 33.
Mon.	19	Ahascragh. .	John iv. 24 ; Mark i. 15.
Wed.	21	Athlone . .	1 Pet. ii. 2.
Thur.	22	Rahugh . .	Heb. xiii. 8 !
		Tullamore . .	Isa. xxx. ; Ps. cxlvii. 3 ; Heb. x. 19.
Sun.	25	Mountmellick .	Heb. viii. 10 ! Luke xxiv. 25 ! Acts xi. 26 !
		Portarlinton .	Isa. lv. 6 ! 2 Cor. viii. 9 ; Mark i. 15.
		Ballybrittas .	2 Cor. viii. 9 ! Mark i. 15 ! Rom. iii. 22 !
Wed.	28	„ . .	Mark xii. 34 ; Matt. xxii. 4.
		Mountmellick .	1 Pet. iv. 19 ; 1 Cor. v. 19 ; Rev. xxii. 19.
<b>July</b>			
Sat.	1	Ballybrittas .	Heb. x. 38.
Sun.	2	Portarlinton .	Matt. xi. 28 ! Jer. viii. 22 !
Mon.	3	Mountmellick .	Gal. v. 25 ; Mark xii. 34 !
		Edenderry . .	Matt. xi. 28 ; Luke vii. 36 ; Gen. xxviii 30.
Wed.	5	Dublin . .	Rom. xv. 5, 6 ; John vi. 45 ; Rom. vi. 3, 4.
Fri.	7	„ . .	Dan. ix. 7 ! Heb. xiii. 8 ; John vi. 38 !
Sat.	8	„ . .	Matt. xvi. 26 ; 1 Cor. i. 30 ! Mark iv. 26.
Sun.	9	[Oxmantown]	
		Green . .	Mic. vi. 7 ! 2 Cor. iv. 5 !
Tues.	11	Dublin . .	Ecc. xi. 9 ; 1 John ii. 13, etc. ; Ps. cxvi. 12 !
Thur.	13	„ . .	Hos. xi. 8 ! Zech. ix. 11 ; 2 Pet. ii. 5, etc.
Fri.	14	„ . .	Luke xiii. 23 ! 2 Cor. v. 17 ! 1 John v. 3.
Sun.	16	„ . .	Mark iii. 37 ; Heb. viii. 10 ; Isa. lx. 18.
Tues.	18	„ . .	Mark ix. 23 ! 2 Cor. iv. 18 ! Luke xii. 42 !
Wed.	19	„ . .	2 Cor. iii. 18 ! 1 Pet. iv. 7 !
Thur.	20	„ . .	Luke xiii. 28 !
Mon.	24	Bristol . .	Hos. xi. 8 ! Eph. iv. 7 <i>ad fin.</i>
Tues.	25	„ . .	John vii. 28 ; Acts xi. 26 ; John xi. 25.
		Kingswood . .	Matt. xvi. 26 ! Luke xii. 42 ! Hos. xi. 8.
Sat.	29	Bristol . .	Mark xii. 34 ! Heb. xii. 2 ; Isa. v. 4 !
Sun.	30	Kingswood . .	Heb. xiii. 8.
<b>Aug.</b>			
Tues.	1	Kingswood . .	Col. i. 23 ; Heb. xii. 1 ; Isa. v. 4 !
Sun.	6	Bristol . .	Col. i. 23 ; Exod. xxviii. 38 !
Thur.	31	Epworth . .	Matt. xvi. 26 ; Heb. xii. 1 ; Acts xi. 26.
<b>Sept.</b>			
Sun.	3	Misterton . .	Mark i. 15 !
		Upperthorpe .	Isa. lv. 6 !

DATE.		PLACE.	TEXTS.
		Epworth . . .	Exod. xxviii. 36 ; Rev. xx. ! Heb. iv. 14.
Tues.	5	Osmotherley . . .	Rom. viii. 33 !
Wed.	6	Newcastle . . .	Phil. i. 9 ! Ex. xxviii. 36 ; Matt. xvi. 26.
Fri.	8	Morpeth . . .	Gal. iii. 22 ! John iv. 24.
		Newcastle . . .	Isa. xxx. 18 ! 2 Kings x. 15.
		Alnwick . . .	Matt. xxiv. 44 ! Rom. xii. 1 !
Sat.	9	Berwick . . .	Matt. xi. 28 ; 2 Cor. v. 19 ! Jer. viii. Acts xi. 26 ! 1 Cor. vi. 19 ! Ps. cxlvii. ! Heb. x. 38.
Thur.	14	Alnwick . . .	Heb. iv. 13 !
Fri.	15	Alnmouth . . .	Mark xii. 34 ! 1 Pet. iv. 19 !
		Widdrington . . .	Rom. iii. 22 ! Mark iv. 26.
Sat.	16	Plessey . . .	Matt. xi. 28.
Sun.	17	Newcastle . . .	Hos. viii. 11 ; 1 Cor. xv. 46 ; Dan. vii. 9 ; John iv. 14 ; vi. 38 ; Rev. xx. ; John viii. 29 !
Wed.	20	Hindley Hill . . .	John vi. 45 ! Rev. xx. ! Isa. xxx. 18 ! Heb. iv. 14.
Fri.	22	Whitehaven . . .	2 Cor. viii. 9 ! Rom. xii. 1 ; Matt. xi. 28 ; Matt. xvi. 26 ; 2 Cor. vi. 19 ! Isa. lv. 6 ! 1 Pet. iv. 7 ! 1 John v. 3 !
<b>Oct.</b>			
Sun.	1	Gins . . .	Deut. x. 12 ! John iv. 24 !
		Hensingham . . .	Isa. lv. 7 ; Mark i. 15 ! Rom. iii. 22 !
		Whitehaven . . .	Acts xi. 26 ! 2 Cor. v. 19 ! Heb. iv. 14.
Wed.	4	Leeds . . .	Rev. xx. ! Heb. iv. 14 ! Matt. xvi. 26 ; Matt. xxiv. 44 ; John xi. 25 !
Fri.	6	Birstall . . .	Isa. xxx. 18 ; Heb. iv. 14 !
Sat.	7	Bramley . . .	Jer. viii. 12.
Wed.	11	Newcastle . . .	John xi. 25 ; 1 Cor. xvi. <i>ad fin.</i> ; Isa. v. 4 ; Job iii. 17.
Sun.	15	„ . . .	Heb. iv. 14 ! John xi. 48 ! Heb. xi. 1.
Wed.	18	Rochdale . . .	Isa. lv. 6 !
		Bolton . . .	Eph. ii. 8 ! Mark i. 15 ! Matt. xx. 4 !
Thur.	19	Shackerley . . .	2 Cor. v. 18 !
		Davy Hulme . . .	John xi. 25 ; Heb. xii. 1 ; 1 Cor. xii. 3.
Fri.	20	Booth Bank . . .	Matt. xvi. 26.
		Alpraham . . .	Isa. lv. 7 ! Mark i. 15 ! Acts xi. ; Jer. viii. 22 ! 26.
Sun.	22	Little Acton . . .	2 Cor. viii. 9.
		Woore . . .	Luke xvi. <i>ad fin.</i>
Mon.	23	Wednesbury . . .	Matt. xvi. 26 ! Dan. vii. 9.
		Bilbrook . . .	Matt. xi. 28 ; John vi. 45
Tues.	24	Dudley . . .	Isa. lv. 7.
Wed.	25	Birmingham . . .	Matt. xvi. 26 ! Isa. xxx. 18 !
Thur.	26	Evesham . . .	Rev. xx. ; Heb. xii. 1 !
Fri.	27	Stanley . . .	2 Cor. v. 19 !

DATE.	PLACE.	TEXTS.
	Stroud (probably Wallbridge)	Heb. iv. 14 ! John vi. 38.
Sun. 29	Bristol . . .	Heb. x. 36 ! xii. 12 ; John xi. 48.
	Kingswood . . .	Heb. x. 36 ; Heb. xii. <i>ad fin.</i> ; Heb. xiii. 1.
<b>Nov.</b>		
Wed. 1	Kingswood . . .	Ps. lxxviii. 9 ; John xi. 48 ! Gal. iv. 17.
Fri. 3	Bristol . . .	Ps. lxxviii. 9 ; Heb. xii. 28 ! 2 Kings x. 15 !
Wed. 8	Bath . . .	John xi. 48 !
	Seend . . .	2 Cor. v. 19.
Thur. 9	Reading . . .	Rev. xx. !
Fri. 10	Snowsfields . . .	Heb. x. 36 ; Ps. lxxviii. 9 ; John xi. 48.
Mon. 13	" . . .	John xiv. 1 <i>ad fin.</i> ; Heb. xii. 28.
Tues. 21	Shoreham . . .	John xiv. 1-4 ; Job xxviii. 28 ; Exod. xxviii. 38.
Sun. 26	" . . .	John xvi. 9 ; Matt. xvi. 26 ; Rev. xx. ! John xii. 25.
Mon. 27	" . . .	Dan. ix. 7 ; Heb. iv. 13 ; viii. 11.
Wed. 29	" . . .	John xiv. 6 ; Heb. x. 19, etc. ; Luke vii. 36.
In Nov. but not dated	} Newington . . .	Acts xi. 26 ; Ps. xc. 12 ; Matt. xvi. 26.
<b>Dec.</b>		
Fri. 1	Shoreham . . .	Heb. xii. 28 ; xii. 1.
Sat. 2	Bexley . . .	Matt. xxiv. 44 ; xvi. 26.
	Snowsfields . . .	Heb. viii. 10 ! Jas. ii. 14 ; 1 Pet. iv. 7.
Sun. 3	" . . .	Heb. xii. 12 ; Ps. xc. 12 ; Acts xvii. 23.
	Chapel . . .	Rom. xvii. 14 ; Acts x. 34 ; 1 Cor. iv. 5.
Mon. 11	Newington . . .	Heb. iv. 14 ; Luke xvi. 2.
Mon. 18	Leigh . . .	John vi. 45 ; Matt. xvi. 26 ; Heb. iv. 14.
Wed. 20	Chapel . . .	2 Pet. iii. 19 ! John xx. 29 ! 1 John ii. 13, 14.
Thur. 21	" . . .	John xx. 29 ; Isa. ii. <i>ult.</i> ; Mark viii. 34 !
Fri. 22	" . . .	Isa. i. 16 ; Rom. viii. 17, etc.
Sat. 23	" . . .	1 John iii. 1 ; ii. 3 !
Sun. 24	Snowsfields . . .	Phil. iv. 6, 7 ! Isa. ix. 7 ! Heb. i. 1, etc.
Mon. 25	Chapel . . .	Luke ii. 14 ; John iii. 7 !
Tues. 26	" . . .	Heb. i. and ii. <i>ad fin.</i>
Wed. 27	" . . .	Rev. xxii. 17 ; Heb. viii. 11 !
Sun. 31	" . . .	Rev. x. 6.
In Dec. but not dated	} Hayes . . .	2 Cor. viii. 9 ! Isa. lv. 7 ! Mark xii. 34 ; 2 Cor. v. 19.



DATE.	PLACE.	TEXTS.
<b>1750</b>		
<b>Jan.</b>		
Mon. 1	London . . .	2 Pet. iii. 11, etc. ; Heb. i. 3-8 <i>ad fin.</i>
Tues. 2	„ . . .	Rom. xii. 1 ; Rom. viii. 31 ; Isa. li. 1, 2, 3.
Thur. 4	„ . . .	1 Pet. iii. 8 ; Num. xiii. <i>ult.</i> ; Neh. ix. 1.
Sat. 6	„ . . .	Dan. ix. 9, 10 ! Ps. lxxxiv. ! Rev. ii. 5 ; Gal. vi. 14.
Sun. 7	Chapel . . .	Luke ii. 21 ! Deut. x. 12 ! Heb. ii. 15 !
Sun. 14	Chapel . . .	Matt. v. 20 ! Heb. iii. 14 ; Rom. xii. 6.
	Knightsbridge . . .	Matt. xvi. 26 !
Mon. 15	Westminster . . .	Gen. xxviii. 20 ! Matt. v. 20 ; 1 Cor. ii. 14.
Sat. 20	Snowsfields . . .	1 Cor. ii. 14 ; Isa. lx. 18 ; Ps. lxix. 30 ; Ps. cxxx. 1, etc. ; Matt. xx. ; xxv. 1, etc.
Wed. 24	Chapel . . .	Heb. iv. 9 ; Isa. lv. 7 ! 1 Cor. ii. 14 ; Isa. lviii. 12, 13 ; 1 John iii. 1, etc. ; Heb. vi. 10, 11 ! 2 Cor. xiii. 18 ; Num. xiii. <i>ult.</i> ; xxiii. 10 !
Mon. 29	Canterbury . . .	2 Cor. viii. 9 ! Mark i. 15 ; Isa. lv. 7 ; Matt. xi. 28 ; xvi. 26 ! Rom. viii. 33 !
In Jan. but not dated	<div> <div>Deptford . . .</div> <div>Lewisham . . .</div> </div>	<div> <div>Heb. ii. 15 ! vi. 4.</div> <div>Mark xii. 34 ; Acts xi. 26 !</div> </div>
<b>Feb.</b>		
Thur. 1	Canterbury . . .	Jer. viii. 22 ! Rev. xxii. 17 ; xx. !
Fri. 2	Shoreham . . .	Heb. ii. 15 ; Psa. lxix. 30.
Sat. 3	Snowsfields . . .	1 Cor. xv. 33 ; 2 Cor. vi. <i>ult.</i> ! Matt. xi. ! Num. xxiii. 10 ; Luke i. 58, etc. ! Gal. vi. 14 ! Luke vii. 36 ! Rom. xiii. 10 ; 1 Cor. vi. 19 !
	Chapel . . .	Luke xii. 19 ! Matt. xi. 25 ; 1 Cor. xiii. 1, 2, 3.
Sun. 4	Hayes . . .	Matt. xvi. 26 ! Acts xi. 26 ; Num. xxiii. 10 !
Mon. 12	Brentford . . .	Rev. xx. ; Heb. xii. 38 !
	Chertsey . . .	Isa. lv. 7 ! 2 Cor. viii. 9 ! Matt. xvi. 26 !
Mon. 19	Windsor . . .	Heb. iv. 14 ! Phil. iii. 10.
Wed. 21	Spitalfields . . .	Gal. v. 6 ! Heb. viii. 11, etc. ! Matt. xi. 28 ; Gal. vi. 14 ! 1 Pet. ii. 2 ! Mark ii. 26.
Tues. 27	Reading . . .	Matt. xvi. 26 ; Num. xxiii. 10 ; Acts xi. 26 !
Wed. 28	Blewbury . . .	Jer. viii. 22 !
	Oxford . . .	Gal. vi. 14.
In Feb. but not dated	<div> <div>Bexley . . .</div> </div>	<div> <div>Heb. ii. 15 ; John xvii. 3.</div> </div>

DATE.	PLACE.	TEXTS.	
March			
Fri. 2	Bristol . .	Gal. v. 6 ! Gal. v. 18 !	
	„	Eph. iv. <i>ad fin.</i> ; Num. xiii. ; Heb. ii. 15 ; Eph. vi. 10.	
	W[eaaver's] H[all] ? . .	} 1 Cor. ii. 14 ! Num. xxiii. 10 ; Rom. xiii. 10 !	
Sun. 4	Conham . .		
Sun. 11	Kingswood . .	Ezek. xxxiii. 30 ; Phil. iii. 3 ! Matt. xvi. 26. Gal. v. 6 ! Eph. i. and ii. ; Ps. lxix. 30 ; Gal. vi. 14 ; Rev. ii. 5 ; Ezek. xxxiii. 27 ! Eph. iv. 30 ; Ps. lxix. 30 ; Ps. cxvi. 8 !	
Mon. 19	Cardiff . .	Gal. vi. 14 ! Eph. iv. 30.	
Wed. 21	Builth . .	Gal. vi. 14 !	
Sun. 25	Trefollwyn . .	Rev. xx. ! 2 Cor. viii. 9 ! Heb. xiii. 8.	
Wed. 28	Holyhead . .	Matt. xvi. 26 ; Luke xvi. <i>ult.</i>	
In March not dated	} Shepton . .	Gal. vi. 14 ; Rev. xx.	
April			
Sun. 1	Llanerchymedd	Heb. xiii. 8 ! Mark i. 15 ; 2 Cor. viii. 9 !	
Sun. 8	Dublin . .	Phil. i. 9 ! Heb. xii. 11, 12 ; John xi. 47 !	
Mon. 9	„ . .	Heb. x. 36 ; Eph. iv. 16, 17 ; Rev. ii. 5.	
Wed. 11	„ . .	Luke xii. 20 ! Heb. xii. 38 ! Heb. x. 19 ; Heb. ii. 15 ; Gal. vi. 14 ; Rom. vi. 3, 4 ! Luke xxiv. 34 ; xxiv. 26 ; Acts v. 31.	
Tues. 17	„ . .	1 Pet. i. 3 ; Acts x. 34 ; Num. xxiii. 10 !	
Thur. 19	„ . .	Eph. iv. <i>ult.</i> ; 2 Cor. iii. 18 ! Mark iv. 27 !	
	Edenderry . .	Phil. i. 9 ! Heb. xii. 13 !	
Fri. 20	Portarlinton . .	Heb. x. 36 ! Heb. iv. 14 ! Jer. viii. 22 ; Matt. xxvi. 41 ; Rev. xx. ; Rom. xii. 1.	
Sun. 22	Cloveland . .	Rev. xx. ! Heb. iv. 14 ; 1 Cor. vi. 19.	
	Portarlinton . .	Mark xii. 34 ! Matt. xvi. 26 ! 1 Cor. vi. 19.	
Wed. 25	„ . .	Ps. cxlvii. 3 ! Rom. viii. 33.	
Thur. 26	Mountmellick . .	Hos. xi. 8 ; Heb. xii. 12 ; Gal. vi. 14 ! Isa. xxx. 18 ; Heb. ii. 15 ; Matt. xvi. 26 ; Num. xxiii. 10 ! 1 John v. 19 ! Eph. iv. <i>ult.</i>	
Mon. 30	Tullamore . .	Matt. xvi. 26 ; John vi. 45 ; Gal. vi. 14 ; 2 Cor. v. 19 ; 2 Cor. iii. 8.	
In April but not dated	} Bath . . Coleford . . Griffiths Hu. . Hughes, Richard Oakhill . . Paulton . . Road . . Westbury . .	} Matt. xvi. 26 ; Gal. v. 18. Heb. iv. 14 ; xii. 38. Acts xvi. 31. Rom. iii. 22. Matt. xvi. 26 ; Mark iv. 26. Gal. vi. 14. Dan. ix. 7. Matt. xvi. 26 ! Hos. xiv. 4.	
		This possibly an error, but given exactly as Sermon Register.	

DATE.		PLACE.	TEXTS.
<b>May</b>			
Wed.	2	Tyrrell's Pass .	Heb. x. 36 ; iv. 14 ; xii. 12 ! Hos. xi. 8 !
Fri.	4	Coolalough .	Jer. viii. 22 ; Heb. xii. 38 ! Matt. xi. 28.
Fri.	4	Athlone .	Heb. x. 36 ! Phil. i. 9 ! Heb. ii. 15.
Sun.	6	„ .	Num. xiii. 32 ; Eph. vi. 10 ; Hos. xi. 8 ; Matt. xvi. 36 ! John xi. 48 ; Heb. xii. 20 ! Heb. xii. 12 ; Gal. vi. 14 ; Rom. iv. 7 !
Wed.	9	Athlone .	John xiv. 2 ! 1 Cor. ii. 14 ! Eph. iv. 30 !
Thur.	10	Ahascragh .	Isa. lv. 7 ! Rom. viii. 33 ; Mark xii. 31 ; Hosea xiv. 4 ! Rom. iv. 7 ! Gal. vi. 14 ; Mark iv. 27 ; Job xxii. 21.
Sat.	12	Aughrim .	Matt. xi. 28 ; xvi. 26 ! Jer. viii. 22 ! John vii. 37.
		Oatfield .	Gal. vi. 14 ! Ps. cxlvii. 3.
Mon.	14	Birr .	Rev. xx. ! Heb. x. 36 ! Ps. cxlvii. 3 ! Jas. i. 27 ; Matt. xvi. 26 ! 1 Pet. iv. 11 ; Gen. xxviii. 20.
Wed.	16	Nenagh .	Jer. viii. 22.
		Limerick .	Phil. i. 9 ; Heb. xii. 38 ! Gal. vi. 14 ! Eph. iv. 30 !
Sat.	19	Rathcormack .	Matt. xvi. 26 ! 1 Pet. iv. 7 !
		Cork .	2 Cor. viii. 9 ! Isa. lv. 7 !
Mon.	21	Bandon .	Matt. xvi. 26 ! 2 Pet. ii. 2 ! John xi. 48 !
Wed.	23	„ .	Heb. x. 36 ; Mark i. 15 ! Job vii. 18 !
Fri.	25	„ .	Deut. x. 12 ; Rom. iii. 22 ; Mark xii. 34.
Sat.	26	„ .	Ps. cxlvii. 3 ! Luke xv. 7 ! Gal. iii. 22 !
Sun.	27	„ .	Gal. vi. 14 ; Matt. xxii. 4 !
Mon.	28	Kinsale .	Isa. lv. 7 ! Rom. viii. 33 ! Jer. viii. 22 !
Wed.	30	„ .	Mark i. 15.
<b>June</b>			
Fri.	1	Shronell .	2 Cor. viii. 9 ; Mark i. 15 ; Gal. vi. 14.
Sat.	2	Limerick .	Acts i. 8 ; John xiv. 21 ! Isa. xi. 9.
Mon.	4	Newmarket	Jer. viii. 22 ; 1 Pet. ii. 1, etc. 1
Tues.	5	Limerick .	Heb. viii. 11 ! Acts x. 34 ! Matt. xvi. 26 !
Wed.	6	„ .	1 Thess. v. 19 ; Luke xv. 11 ; Matt. xxiv. 44.
Fri.	8	„ .	Rev. xx. ! Luke vii. 36 ; Deut. x. 12 !
Sun.	10	„ .	John iii. 7 ; Hos. xiv. 4 ! Acts xi. 26 !
Tues.	12	„ .	1 Cor. i. 30 ! Heb. xiii. 20.
Sun.	17	Portarlinton	Deut. x. 12 ! Luke xvi. 27 ; Gal. vi. 14.
Thur.	21	Closeland .	1 Pet. iv. 7 ; John xvi. 31.
Fri.	22	Portarlinton	Heb. xii. 38 ! Mark iv. 27 ; Rom. iii. 32 ; Rev. xxii. 17 ! Heb. xiii. 20 !
Sun.	24	Mountmellick	John xi. 48 ! Ps. l. 20 ! John xiv. 12 ! Heb. x. 36 !
Tues.	26	Mountrath	2 Cor. viii. 9.
		Roscrea .	Matt. xvi. 26 ; Hos. xiv. 4.

DATE.		PLACE.	TEXTS.
Fri.	29	Frankford .	Isa. lv. 6.
		Tullamore .	Acts xxviii. 22.
Sat.	30	Athlone .	Mic. vi. 8 ! Exod. xxxiv. 7 ! Luke xiii. 23 !
<b>July</b>			
Sun.	1	„ .	Phil. i. 21 ; Mark iv. 27 ! Rev. xx. ! Zech. iv. 7 ! Isa. i. 2 ; Mark ix. 23.
Sat.	7	Longford .	2 Cor. viii. 9 ! Mark i. 15 ; Isa. lv. 7 !
Sun.	8	Keenagh .	1 Cor. i. 10 ! Jer. viii. 22 !
Tues.	10	Drumcree .	Matt. xvi. 26 ; Mark i. 15 ; Jer. viii. 22 ! 2 Cor. viii. 9 !
Sun.	15	Oxmantown Green	Acts xxviii. 22 ! 2 Cor. v. 18 ! Matt. xvi. 26.
Mon.	16	Dublin .	John iii. 7 ; John xiv. 1-6 ! 1 Cor. ii. 14.
Wed.	18	„ .	1 John v. 19 ! Rev. x. 6 ! Isa. ii. ult.
Fri.	20	„ .	Heb. xii. 20 ; Num. xiii. ; 1 Cor. xvi. 13.
Sun.	22	„ .	Matt. xvi. 26 ! Zech. iv. 7 !
Wed.	25	Bristol .	Ps. cxvi. 8 ! Eph. v. 1 <i>ad fin.</i>
Thur.	26	„ .	1 John v. 19 ; Rev. x. 6 ! Acts xxviii. 22.
Sun.	29	Poynt's Pool .	Isa. lv. 6 !
<b>Sept.</b>			
Fri.	7	Reading .	Dan. ix. 7.
Sat.	8	Foundry .	Luke x. 23 ; Ps. cxvi. 12 ; Ps. iv. 6, 7 !
		Moorfields .	Gal. v. 18 ; Gal. vi. 14.
Sun.	9	Spitalfields .	Ps. xlv. 10 ; Rev. xx. ! Heb. x. 19, etc. Matt. xvi. 26 ; Matt. xxiv. 44.
		Chapel .	Ps. xlv. 10 ! Acts xxvi. 8 ; 2 Cor. ii. 2 ; Rom. xiii. 11 ! 1 Cor. xiii. 13 ! Phil. iii. 10 ! Gal. v. 18 ; Heb. x. 38 !
Tues.	11	Foundry .	Heb. ix. <i>ad fin. Epistolae.</i>
		Westminster .	1 Cor. ii. 8 ; Phil. iii. 10 !
Wed.	12	Foundry .	Acts xxvi. 8 ; Phil. iii. 10 !
Wed.	26	Kingswood .	1 Cor. x. 33 ; Heb. xiii. 1 <i>ad fin.</i>
Thur.	27	Bristol .	1 Cor. xiii. 13 ! Eph. v. 1 <i>ad fin.</i> ; Ps. l. 23 ; Ps. iv. 6 ; Luke xvi. 9 ! Acts xxvi. 8.
Sun.	30	Kingswood .	Gal. v. 18 ! Rom. xiii. 10 ; 1 Cor. xiii. 13.
<b>Oct.</b>			
Wed.	10	W [eavers'] H[all] ? .	2 Cor. ii. 9 ; Eph. ii. 5, 6 ! 1 Pet. iii. 9 ! Ps. ciii. 4, 14 ; 1 John i. 15 ! Eph. v. 16 !
Thur.	11	Kingswood .	1 Cor. ii. 9 ; Eph. ii. ult. ; Ps. l. 23.
Sun.	21	„ .	Luke xvi. 49 ! Eph. v. 16.
Mon.	22	Bristol .	Eph. v. 25.
Tues.	23	Melksham .	Jer. viii. 22 !
Thur.	25	Reading .	Job xxviii. 28 ! Heb. xii. 38 ; iv. 14 ; Mark iv. 26.

DATE.	PLACE.	TEXTS.
In Oct. but not dated	{ Bearfield . Seend . Freshford . Conham .	Luke xvi. 9 ! Heb. xii. 38 ; Gal. vi. 14 ! Matt. xvi. 26 ! Mark xii. 34 ! Heb. xii. 38 ! Luke xvi. 9 ; 2 Cor. xiii. 5 ; Eph. i. 9.
<b>Nov.</b>		
Thur. 1	Foundery .	1 Cor. xv. 56 ! Luke xvi. 9 ; 1 Pet. iii. 3 ; 1 Pet. ii. 2 ; Exod. xxxii. 10 ! John xvii. 3 ; Eph. v. 16 ; Acts xxii. 16 ; Isa. xl. 6, 8 !
	Chapel .	Rev. vii. 9, etc. ; Rom. viii. 22 ; Rev. xvii. 5 ; Heb. xii. 2 ! Luke xvi. 9 ! Heb. x. 35 ! Heb. xii. 5, 6 ! 1 Pet. ii. 2 ! Exod. xxxii. 10 !
	Spitalfields	Luke xvi. 9 ; Heb. xi. 15 ; Ps. xxxvii. 37 ! Heb. xii. 2 ; John iii. 8 ; Luke xvi. 9 ! 1 Pet. iii. 3 ; Exod. xxxii. 10.
	Snowfields	Heb. xii. 22, etc. ; Phil. iii. 10 ; Heb. xii. 1, 2, 3 ; Heb. xii. 5, 6 ! 1 Pet. ii. 2 ; John xvii. 3 ; Acts xvi. 22 ; 1 John ii. 13, etc. ; 1 John v. 5.
	Westminster	Luke xv. 7 ; Heb. xii. 2 ! Heb. xii. 5, 6 ; Isa. lx. 18.
	Chapel .	John xvii. 3 ; Phil. i. 23 ; Rom. xv. 5, 6 ; Heb. xiii. 9 ; Heb. xiii. 1 ; Isa. xxx. 18 !
Sun. 25	„ .	Tit. iii. 5 ; 1 John v. 19 ; Ps. cxxxix. ult. ; Prov. xxviii. 14 ! Rev. xiv. 4, 5 ; Gal. iv. 3, etc.
Tues. 27	Cookham	Matt. xvi. 26 ! John xvii. 3 ! Jer. viii. 22 !
<b>Dec.</b>		
Sun. 2	Spitalfields	Eph. v. 16 ! Acts xxvi. 16 ! Isa. xxxvi. 5.
Mon. 10	Leigh .	Gal. vi. 14 ! Dan. ix. 7 ! Acts xxii. 16 ; 1 Cor. xiii. 13 !
Thur. 13	Spitalfields	Heb. xiii. 8 ; Acts xvi. 31 ! 1 Pet. iv. 19 !
Sun. 23	Spitalfields	Heb. xiii. 14 ; Acts vii. 55 !
Mon. 24	Foundery .	Matt. vi. 13, etc. ; Dan. vii. 9 !
Tues. 25	Foundery .	Isa. ix. 6 ! Tit. iii. 5.
Sun. 30	Canterbury	Heb. xii. 38 ; Mark xii. 34 ! Isa. xxx. 18 ; 2 Pet. ii. 2 ; Gal. vi. 14 ; Ps. cxlvii. 3 ! Phil. iii. 10 !
In Dec. but not dated	{ Shoreham . Lewisham	John xvii. 3 ; 1 Cor. xiii. 13. 1 Cor. xiii. 13 ! John xvii. 3 !



DATE.	PLACE.	TEXTS.
<b>1751</b>		
<b>Jan.</b>		
Tues. 1	Newington .	Deut. xii. 10 ; 1 Cor. xiii. 13 ; John xvii. 3 !
Fri. 4	„ .	Gal. vi. 14 ; 1 Kings xviii. 21 ; 2 Kings xii. 5 !
Sat. 5	Snowsfields .	Rom. iv. 7 ! x. 13 ! 1 Cor. i. 30 ! Exod. xxxiv. 6 ! John xvi. 27 ! Phil. i. 9.
Sun. 6	Chapel .	Matt. ii. 1 ! Rom. xii. 2 ! Eph. i. 10 ; Isa. lv. 1, 2 ; Luke ii. 30 ! 2 Cor. iii. 18 !
	Spitalfields .	Matt. ii. 1, etc. ; Rom. v. 19 ; xii. 6 ! Ecc. ix. 10 ! 1 Cor. viii. 1 ! 2 Cor. iv. 2 !
Mon. 7	Foundery .	Heb. xiii. 14 <i>ad fin.</i> ; Eph. i. 10 ! Rev. iii. 6 ; Rom. xv. 9 ! John xv.—xxi. ; Ecc. ix. 10 ! Gal. iv. 19 ! Heb. vi. 1 !
Tues. 8	Deptford .	Heb. xii. 2 ! Phil. i. 27 !
Mon. 14	Westminster .	Rom. xii. 2 ; Ecc. ix. 10 ! Gal. iv. 19 !
In Jan. but not dated	Lewisham .	Phil. iii. 10 ! Acts xxii. 26 !
	Shoreham .	Phil. iii. 10.
<b>Feb.</b>		
Fri. 1	Foundery .	Luke xviii. 42 ; 1 Cor. iv. 2 ! Ps. xxxiii. 4, 6 ! Jas. ii. 12 ! Ps. cxviii. 28 ; cxxxviii. 7 ; John xvii. 13 ! 1 Thess. iv. 7 ! John xviii. 13 !
Sun. 10	Chapel .	Mark x. ! Ps. cxviii. 28 ! Deut. x. 12.
Fri. 22	Spitalfields .	Gal. v. 25 ; Matt. xi. 26 ; Eph. i. 7 !
In Feb. but not dated	Hayes .	Gen. i. 27 ; John xvii. 3 !
<b>March</b>		
Fri. 1	Spitalfields .	Eph. vi. 10 ; John xiv. 21 ! Eph. i. 13 !
	Westminster .	2 Tim. iii. 19 ; John xvi. 22 ! 1 John iv. 19.
Sun. 3	Chapel .	1 Thess. iv. 7 ; Rom. ii. 33 ; Heb. ix. 13.
Thur. 7	Bristol .	Rom. xv. 5, 6 ; Ecc. ix. 10 ; Eph. vi. <i>ad fin.</i>
Sat. 9	„ .	Gal. iv. 19 ; Eph. i. 7 ; Mark vii. 38.
Sun. 10	„ .	Acts xxii. 16 ! Eph. i. 10 ; Phil. iii. 10 !
Tues. 12	„ .	Luke xviii. 42 ; John xvii. 3 ! 1 Cor. viii. 1.
Wed. 13	„ .	Jas. ii. 12 ! Prov. xxviii. 14 ! Heb. vi. 1 !
Fri. 15	„ .	1 Pet. ii. 2 ; 1 Cor. iv. 2 ; Col. iv. 5.
Sat. 16	„ .	Heb. x. 35 ; Rom. xii. 2 ; John xvii. 3 !

DATE.	PLACE.	TEXTS.
Mon. 18	Bristol . .	Exod. xxxii. 10 ! John xviii. 36 ! Eph. ii. <i>ult.</i>
Thur. 21	Foundery . .	Rom. xi. 33 ! Heb. ix. 13 ! John xviii. 36 ! 2 Pet. i. 14, 15 ; 1 Cor. ii. 5 ! Luke xvi. 31.
Mon. 25	Snowfields . .	2 Tim. i. 7 ! John xviii. 11 !
	Chapel . .	Luke i. 26 ; John xiv. 16 ; xiv. 21 ; Gal. v. 22 !
Thur. 28	Evesham . .	Matt. xvi. 26 ! Gal. vi. 14 ! Heb. xii. 38 !
Sat. 30	Birmingham . .	John xvii. 3 ! Gal. v. 18 ! Gal. vi. 14 !
Sun. 31	Wednesbury . .	John xi. 25 ! Gal. v. 18 ! Matt. xxiv. 44 !
In March but not dated	} Kingswood . .	Ecc. ix. 10 ; Eph. i. 10 ; 1 John iv. 19.
<b>April</b>		
Mon. 1	Dudley . .	John xvii. 3.
Tues. 2	Darlaston . .	Matt. xxiv. 4 !
Wed. 3	Tipton Green . .	Acts xxvi. 16.
Thur. 4	Alraham . .	Heb. xiii. 8 ; ix. 13 ! Gal. vi. 14 !
Fri. 5	Poole . .	2 Cor. viii. 9 ! 1 Pet. ii. 1, etc.
Sun. 7 (Easter Sunday)	} Manchester . .	Matt. xi. 26 ! Luke xxiv. 34 ! Rom. viii. 33 !
Mon. 8		
	„ . .	Acts v. 32 ! Heb. iv. 14 ! Eph. i. 10 ! Luke xxiv. 26 ! Rom. xii. 1.
Wed. 10	Shackerley . .	Eph. iii. 5.
	Bolton . .	Matt. xvi. 26 ; 1 Cor. xiii. 13 !
Thur. 11	Chipping . .	Rom. iii. 22 ! Hos. xiv. 4.
Sat. 13	Whitehaven . .	Phil. i. 9 ! Jer. viii. ! Mark xii. ! Rom. viii. 33 ! Ps. cxlvii. 3 ! 1 Pet. ii. 1, etc. ; Gal. vi. 14 !
Wed. 17	Cockermouth . .	2 Cor. viii. 9 ! Isa. lv. 6 !
Thur. 18	Gamblesby . .	Gal. iii. 22 ! Heb. viii. 11 !
Fri. 19	Hindley Hill . .	Heb. ix. 13.
Sat. 20	Newcastle . .	Rom. xv. 5, 6 ; Heb. x. 36 ; xii. 38 ! John xvii. 3 ! Eph. i. 10 ; Luke xviii. 42 ; 1 Cor. xiii. 13 ; Rom. xii. 2 ; Ecc. ix. 10 ! 1 Cor. iv. 2 ! Luke xvi. 9 ; Gal. vi. 14 ; Heb. vi. 1.
Mon. 22	Morpeth . .	Matt. xvi. 26.
Tues. 23	Berwick . .	Matt. xvi. 26 ; Gal. vi. 14 ! Heb. xii. 38.
Wed. 24	Musselburgh . .	2 Cor. viii. 9 ! Isa. lv. 7.
Sun. 28	Alnwick . .	1 Cor. xiii. 13 ; Isa. xxx. 18 ; Rom. xiii. 22 ; John xi. 48 ; Matt. xvi. 26.
	Alnmouth . .	John xvii. 3 ! Jer. viii. 20.
	Widdrington . .	Ps. cxlvii. 3 ! Gal. v. 18.

DATE.	PLACE.	TEXTS.
Mon. 29 In April but not dated	Plessey . Booth Bank . Misterton . Davy Hulme .	John xvii. 3 ! John xvii. 3 ! Mark xii. 34 ! John xvii. 1.
<b>May</b>		
Sat. 4	Sheep Hill . Sunderland .	John xvii. 3. Rev. xx. ! Heb. x. 36.
Sun. 5	Painshaw .	Gal. vi. 14 ! Rom. viii. 33 !
Mon. 6	Stockton .	Matt. xvi. 26.
Tues. 7	Acomb .	John xvii. 3 ! 1 Cor. xiii. 13.
Wed. 8	Epworth .	Ecc. ix. 10 ; Heb. x. 36 ; Acts xxii. 16 ; Heb. vi. 1 ; Gal. vi. 14 ! iv. 19 ; Luke xvi. 9 ; Heb. xii. 28.
Thur. 9	Coningsby . Hainton ;	Matt. xi. 28 ; Ps. cxlvii. 3 ! 1 Cor. xiii. 13.
Fri. 10	Ludborough . Grimsby .	Gal. iii. 22. 1 John v. 19 ! Gal. v. 18 !
Sun. 12	Upperthorpe .	Rom. viii. 33 !
Tues. 14	Leeds .	Heb. x. 36 ! Gal. v. 18 ; Eph. i. 10 ! Jas. ii. 12 ; 1 John v. 19 ! xvii. 3 ! Acts xxvi. 16 !
Thur. 16	Wakefield . Birstall .	Acts v. 32 ! Phil. iii. 10 ! Heb. vi. 1 ; Gal. vi. 14 !
Sat. 18	Bradford .	Acts xi. 26 !
Mon. 20	Barley Hall .	1 Cor. xiii. 13.
Wed. 22	" .	Mark i. 15.
Sat. 25	Snowsfields .	Neh. i. 10 ; John xvi. 22 ! Job xxviii. 28 !
Sun. 26	Foundery . Moorfields .	John xiv. 16 ! Gal. v. 22 ; John xiv. 21 ; iii. 7 ! John vii. 37 ; Heb. vii. 15 ; 1 Kings xviii. 21.
Thur. 30	Chapel . High Green . Haworth . Horbury . Keighley . Nottingham . Skircoat Green . Sheffield . Rotherham . The Fell .	John xvi. 22 ! Eph. i. 13 ! John iii. 7 ! 1 Cor. ii. 5 ; 1 John iv. 19 ; Matt. xxii. 21 ; John xviii. 36. Heb. viii. 11. Ecc. ix. 10 ; Heb. vi. 1. Isa. lv. 6 ! Jer. vi. 16. Heb. iv. 14 ! Eph. v. 8 ; John viii. 12. Gal. vi. 14 ! Matt. xvi. 26. Heb. x. 36 ; vi. 1 ! Mark xii. 34 ! Rom. iii. 22 ! Exod. xxxiv. 5.
<b>June</b>		
Sun. 2	Bristol .	1 John iv. 19 ; John xvi. 8, etc. ; Gal. v. 22 !
Fri. 7	Spitalfields .	2 Cor. v. 19, etc. ; 1 John iv. 19 ! John xix. 31.

DATE.	PLACE.	TEXTS.
Thur. 13	Foundery .	John xix. 5 !
	Chapel .	John iii. 14 ; 2 Cor. xiii. 5.
Fri. 21	Kingswood .	Eph. ii. 13, etc. ; John xviii. 36 ; John xviii. 11 ; iii. 8.
Sun. 23	Bristol O[ld] O[rchard]	John iii. 8 ! Luke xii. 12 ; 1 Pet. i. 15.
Tues. 25	Bath .	John iii. 8 ! Ecc. ix. 10 ; John xvi. 22 !
Wed. 26	Bearfield .	1 Pet. iv. 19 ! Heb. vi. 1 ! John xvi. 22 ! Eph. i. 10 ! Job xiv. 1, 2.
In June but not dated	Eton .	Heb. x. 36.
	Reading .	Heb. x. 19, etc. ; John xvii. 3 ! Ecc. ix. 10 ; Ezek. xxxvii. 1.
	? Thresford .	John xvii. 3 ! Acts xxii. 16.
<b>July</b>		
Mon. 1	Bristol .	John xiv. 16 ! Rom. viii. 13 ; John xiv. 21.
Thur. 4	„ .	Gal. v. 25 ! John xvi. 21 ! Eph. i. 13.
Sun. 7	„ .	Gal. v. 18 ; Eph. iv. 30 ; 1 Thess. v. 19.
	Kingswood .	John xvi. 21 ! Gal. v. 22 ! v. 25 !
Fri. 12	Bristol .	1 Cor. ii. 5 ! Matt. iii. 2 !
Sun. 14	„ P[oynt's] P[ool]	Luke vii. 42 !
	Kingswood .	Matt. iii. 2 ; Rom. viii. 9 ; John xiv. 16.
Thur. 18	Bristol .	1 Cor. vi. 19 ! x. ; Heb. xii. 56.
Sat. 20	„ .	Phil. i.—iii. ; Heb. xiii. 14 ! Eph. iii. 1.
Sun. 21	Kingswood .	John xiv. 21 ; xvi. 8, etc. ; John xiv. 10 !
Sun. 28	„ .	Eph. iv. 29 ; Phil. ii. 15 ; Eph. iii. 1—5.
	Bristol .	1 Kings xviii. 21 ; 1 John v. 12 ! Rom. v. 1, etc.
In July but not dated	Conham .	1 Kings xviii. 21 ; 2 Cor. xiii. 5.
	Middlezoy .	Heb. xii. 38 ; John xvii. 3.
	Sarum .	Gal. vi. 14 ; Isa. lv. 7 ! 1 Pet. ii. 1, etc. !
	Shepton .	John xvii. 3 !
<b>Aug.</b>		
Mon. 5	Westminster .	Heb. viii. 11 ; John xx. 29 ; 1 John v. 11 ! Jas. ii. 14.
Tues. 6	Foundery .	Jas. i. 22 ; John xx. 29 ! Phil. ii. 1—3 ; Phil. i. 27 ; Phil. i. 3 ; Rom. v. 1, etc. ; Luke xiii. 23 ; Ps. ix. 17 ; Luke xviii. 23.
Fri. 9	Spitalfields .	Ps. xxxvii. 37 ; Heb. xii. 5, 6 ! Acts ix. 20 ; Ps. lxxxiv. 1, etc. ; Phil. i. 27 ! 1 John v. 12 ! Col. iii. 3 ; 1 Thess. iv. 3 ! John ix !
Sat. 10	Snowsfields .	John xx. 29 ! 1 Pet. ii. 1, etc. ; Phil. i. 27 ; Phil. ii. 1, 2 ; 1 Thess. v. 19 ! Ps. l. 22 ; John ix. ; 2 Tim. i. 7 ! Tit. ii. 14.

DATE.	PLACE.	TEXTS.
Sun. 11	Chapel . .	John xx. 29 ; Phil. ii. 1, 2 ! Luke xiii. 23 ! 1 Kings xviii. 21 ; 1 John v. 12 ! Phil. i. 27 ; i. 30 ! Ps. l. 22 ! John xvi. 8 ; Rom. xv. 5, etc. ; Phil. iii. 8.
Sun. 18	Moorfields . .	Phil. i. 21 ; Luke xviii. 12, etc. ; Heb. vii. 25 !
Mon. 19	Reading . .	Phil. ii. 1 ; 1 Kings xviii. 21 ; 2 Kings v. 12 ; Phil. iii. 20.
Thur. 22	Beer Crocombe . .	Gal. iii. 22 !
Fri. 23	Cullompton . .	Isa. lv. 6 ; 1 Pet. ii. 1, etc. ; John iv. 24 ! Phil. ii. 1, etc. ; Matt. xvi. 26 !
Sun. 25	Tiverton . .	2 Cor. iv. 5 ! Rom. xii. 1 ! John xvii. 3 ; Rom. viii. 33 ; John xi. 48 ! Mark iv. 26 ; Luke xv. 7 ! 2 Cor. v. 19 ; Acts xxviii. 22 ! Heb. x. 36.
Mon. 26	Uffculme . .	Rom. iii. 22 ! Mark i. 15.
	Tiverton . .	Heb. x. 38 !
Sat. 31	Launceston . .	2 Cor. viii. 9 ; Matt. xvi. 26 ; Gal. iii. 22 ! 2 Cor. iv. 5 !
In Aug. but not dated	} Oxford . . } Sarum . .	Matt. xvi. 26 ; Jer. viii. 22.
		Jer. viii. 22 ; Heb. viii. 10 ! Rom. xii. 1.
Sept.		
Sun. 1	Tresmeer . .	Luke x. 33 [ <i>sic</i> ].
Fri. 6	St. Ives . .	John xxi. 29 ; xviii. 36 ; xvii. 13 ; xviii. 11 ! Rom. xii. 2 ; Luke xvi. 9 ; Eph. i. 13 ; Heb. vi. 1 ; John xx. 29 !
Sat. 7	St. Just . .	Ecc. ix. 10 ; Luke xvi. 9 ; Phil. i. 27 ; 2 Kings v. 12.
Sun. 8	Morvah . .	Eph. i. 10 ; 1 Kings xviii. 21.
	Newlyn . .	John xvii. 3 ! 1 Cor. vi. 19 !
Mon. 9	Ludgvan . .	Phil. iii. 10 !
	Sithney . .	Heb. ix. 13 ; 2 Pet. i. 5, etc.
Tues. 10	Crowan . .	John xvi. 22 !
Wed. 11	Redruth . .	Acts xxii. 16 !
	Gwennap . .	Ecc. ix. 10 ; Luke xvi. 9.
Thur. 12	Penryn . .	2 Kings v. 12 ! John xvi. 22 !
Fri. 13	St. Mewan . .	1 Cor. xiii. 13 ! Heb. x. 38.
Sat. 14	St. Lawrence . .	Matt. xxii. 4 !
	St. Cleer . .	Luke vii. 42 ! Matt. xvi. 26 ! Jer. viii. 22 !
Sun. 15	The Dock . .	John xvii. 3 ! Heb. xii. 28 ! Ecc. ix. 10 ! Gal. v. 18 ! 1 Kings xviii. 21 !
Tues. 17	St. Gennys . .	Heb. iv. 14 ! Rev. xxii. 17 !
Wed. 18	St. Cubert . .	Rev. xx. !
Thur. 19	St. Ives . .	Gal. v. 18 ! John xvi. 22 ; 1 Cor. xiii. 13.
Sun. 22	Zennor . .	John iii. 8 !
Mon. 23	Camborne . .	Dan. vii. 9 !
Sun. 29	Kingswood . .	Ps. xci. 11 ; Phil. iii. 13 ; iii. 3 <i>ad fin.</i>



DATE.	PLACE.	TEXTS.
In Sept. but not dated	<div> <div>Bristol . .</div> <div>Bray . .</div> <div>Port Isaac . .</div> <div>St. Agnes . .</div> <div>Trewalder . .</div> </div>	<div> <div>Ps. xci. 11 !</div> <div>Ecc. ix. 10 ! Heb. vi. 1.</div> <div>Is. xxx. 18 ; Ecc. ix. 10 ! 1 Thess. v. 16.</div> <div>Eph. i. 10 !</div> <div>Rev. xxii. 17.</div> </div>
<b>Oct.</b>		
Wed. 16	Kingswood . .	1 John v. 12 ! John xx. 29 ! Luke xvi. 2.
Sat. 26	Snowsfields . .	Eph. vi. 10, etc. ; John xvi. ult. ; Heb. vi. 4, 5.
In Oct. but not dated	<div> <div>Newington . .</div> <div>Winterbourne . .</div> </div>	<div> <div>1 John v. 11 ! 1 John v. 12 ! John iv. 24.</div> <div>2 Kings v. 12 ; Jer. viii. 22.</div> </div>
<b>Nov.</b>		
Sun. 3	Spitalfields . .	Phil. i. 4, etc. ; Isa. xi. 9 ; Isa. i. 2, 3 ; Phil. iii. 3 ! i. 29 ! Ps. lxxvii. 3.
Tues. 12	Canterbury . .	John xvii. 3 ! Rom. xii. 1 ; 1 John v. 12 ! 1 Cor. vi. 19 ; Heb. ix. 13 ; Rom. iii. 22 ; 2 Cor. v. 19, etc.
Sun. 17	Foundery . .	1 Cor. iii. 8 ; John xvi. 8 ; Isa. i. 2, 3 ! Rom. xv. 5, etc. ; 1 Pet. iii. 11 ; Phil. iii. 13 !
Thur. 21	Newington . .	Jer. viii. 22 ; Phil. ii. 16, 17 ! 1 John v. 3.
Wed. 27	„ . .	Mark xii. 34 ; Rom. viii. 33 !
<b>Dec.</b>		
Sun. 1	Snowsfields . .	Acts ii. 28 ; viii. 55 ; Phil. iii. 3 ! Acts v. 18 ; 1 John i. 3 ; Acts xxii. 16 ; 1 John v. 20 ; Acts xxvi. 25.
Mon. 2	Mill Hill . .	2 Cor. viii. 9 ! Isa. lv. 6 ! Matt. xvi. 26.
Fri. 6	„ „ . .	Mark i. 15 ! John xvii. 3 ; John iv. 24 ; Jer. viii. 22.
Mon. 16	„ „ . .	Rom. iii. 22 ; Mark xii. ; Rom. viii. 33.
	Chapel . .	Phil. iii. 3 ; Jas. ii. 22 ! Gal. iv. 4 ! 1 John v. 12 ; Rom. xii. 2 ; Acts xxviii. 22.
Mon. 23	Westminster . .	Jas. ii. 22 ; Ps. cxlvii. 3.
Wed. 25	Spitalfields . .	Luke ii. 14 ; Tit. iii. 4, 5.
Thur. 26	Leigh . .	1 John v. 12 ! Heb. xii. 38 !
Fri. 27	„ . .	Luke xiii. 23 ! Eccles. ix. 10 !
<b>Jan.</b>		
Wed. 1	Chapel . .	<div>1752</div> <div>Rom. ii. 28 ; Deut. x. 12 ; Phil. iii. 20 ; Phil. iii. 9, 10, 11, 14 ; Phil. iv. 7 ; i. 13 ; 1 Cor. vi. 9 ; 1 Tim. vi. 17 ; Ps. x. 14 ; Mal. iii. 2 ; Matt. xviii. 15 ; Col. i. 19.</div>

DATE.		PLACE.	TEXTS.
Sat.	4	Snowsfields .	Rom. iii. 22 ! Matt. iv. 3, etc. ! Rom. ix. ! Phil. iv. 7 ! Matt. xvii. ; 1 Cor. vi. 9 ; Matt. xxiii. ; Col. i. 12 ; 1 Cor. xiii. 13.
Sun.	5	Spitalfields .	Matt. iv. 3, etc. ! viii. 3 ; 1 Cor. xiii. 13 ; Phil. iii. 3 ! Col. ii. 9 ; 1 Thess. iv. 7 !
Mon.	6	Foundery .	Ps. ciii. 13 ; Phil. iii. <i>ad fin.</i> ; Luke xv. 7 ! Matt. xviii. 15 ; Col. i. and ii. ; Matt. xxiii. 35 ; Jas. ii. 4 ; Mal. iii. 2 ; Jas. iv. 17 ! 1 Tim. vi. 17 ! Jas. ii. 4 !
Tues.	7	Newington .	Rom. iii. 22 ; Ps. cxlvii. 3 ; Gal. iii. 22 ; Gal. vi. 14.
Wed.	15	Westminster <sup>1</sup> .	Rom. xii. 1 ; 1 Cor. ii. 14 ; Phil. i. 21 ; Eph. v. 15 ; Ps. xxxii. 1 ; 2 Tim. iii. 7 !
Tues.	28	Deptford .	Phil. iv. 7 ! Matt. xviii. 15.
Wed.	29	Chapel .	Col. ii. 9, etc. ; Heb. ix. 13 ; Col. iii. 4 ; Ps. x. 14.
In Jan. but not dated	}	Hayes .	Rom. xii. 1 ! Ps. cxlvii. 3 !
<b>Feb.</b>			
Wed.	5	Bristol .	Phil. iv. 13 ! Eph. iv. 15 ; Jas. iii. 17 ; Col. i. <i>ad fin.</i> ; Matt. xviii. 15 ! Mal. ii. 3 ! 1 Tim. vi. 17 ; Jas. ii. 4, 22.
In Feb. but not dated	}	Reading .	Phil. iv. 7 !
		Sarum .	Mal. iii. 2 ; 2 Kings v. 12 ; John xvi. 22.
<b>March</b>			
Sun.	8	Snowsfields .	Col. ii. 10 ; Luke xix. 1, etc. ; 1 Thess. v. 19.
Sun.	15	Snowsfields .	John iii. 8 ! 1 Cor. xiii. 13 ; 2 Thess. ii. 1, etc.
Mon.	16	Oxford .	Phil. i. 7.
Tues.	17	Evesham .	Phil. iv. 7 ; Jas. ii. 22 ; John xvii. 3 !
Wed.	18	" .	Heb. xii. 38 ! Rom. xiv. 17 !
Thur.	19	Birmingham .	1 Cor. xiii. 13 ! Jas. ii. 12 ; Eph. i. 10.
Sat.	21	" .	John xvi. 22 ! Luke xv. 7 ; Luke xiii. 23.
		Wednesbury .	Jas. ii. 22 ; John xvi. 22 ; John xi. 48 ; Col. ii. 9, etc.
Sun.	22	Tipton .	Phil. iii. 10 !
Tues.	24	Bilbrook .	Gal. vi. 14 !
		Poole .	Heb. viii. 11 ; Col. ii. 9, etc. ; Heb. viii. 11.
Wed.	25	Alpraham .	John xvii. 3 ! Gal. v. 18 ; Jas. ii. 22 ; Heb. vi. 1.

<sup>1</sup> Not West Street, as in vol. iv. p. 8*n*.

DATE.	PLACE.	TEXTS.
Thur. 26	Booth Bank .	Rom. xiii. 8 ! John xvi. 31 ! Job v. 18.
Fri. 27	Manchester .	1 Cor. vi. 19 ; 2 Cor. v. 19 ; Heb. x. 19, etc.
Sat. 28	„ .	Rom. vi. 3, 4 ! Heb. x. 29, etc. ; Exod. xxxiv. !
Mon. 30	„ .	Jas. ii. 22 ! Ezek. xxxvii. 1 ! Col. iii. 1.
Tues. 31	„ .	Mark xii. 34 ! John xvi. 22 ; Gen. i. 27 ! Gen. xxviii. 20 ; 1 Kings xviii. 21 ; Matt xviii. 15.
In March but not dated	Coleford .	Eph. iv. 15.
	Bath .	Jas. ii. 22 ; John v. 12 ; Isa. xxx. 18 !
	Gwarnall .	Jer. viii. 22.
	Kingswood .	Mal. iii. 2 ; Jas. ii. 22 ; Phil. iv. 7.
	Stockport .	2 Cor. v. 19 ! Matt. xvi. 26.
	Woodley .	Gal. vi. 14 !
	Dagbrook .	Ps. cxlvii. 3.
	Davy Hulme .	Phil. iv. 7 ; John iv. 24.
<b>April</b>		
Thur. 2	Bolton .	Gal. vi. 14 ! Heb. xii. 38 ! Jer. viii. 22 !
		2 Cor. v. 19 ! Heb. x. 36 ! Isa. xxx. 18.
Sat. 4	Bradford .	Ecc. ix. 10 ! Gal. vi. 14 !
Sun. 5	Birstall .	Phil. iv. 7 ! John xvi. 22 ; Col. ii. 9, etc. ; Luke x. 23 !
	Leeds .	1 Kings xviii. 21 ; Luke xii. 20 ! Col. iv. 5.
Mon. 6	Leeds .	Luke xvi. 9 ; xiii. 23 !
Wed. 8	Heptonstall .	Isa. lv. 6 ! Luke vii. 42.
Fri. 10	Dewsbury .	Rev. xxii. 17 !
Sat. 11	Leeds .	Eph. iv. 29 ; Rom. xv. 5, 6.
Sun. 12	Wakefield .	Matt. xvi. 26 !
Mon. 13	Sheffield .	Gal. vi. 14 ! John xvi. 22 ; Jas. ii. 22.
	Barley Hall .	John xvii. 3 !
Tues. 14	Rotherham .	Heb. iv. 14 ; Ps. cxlvii. 3 !
Wed. 15	Epworth .	Phil. iv. 7 ; John xx. 29 ! xvi. 22 ; 1 Kings xviii. 21 ; 2 Kings v. 12 ; Luke xvi. 4 ; Rom. xii. 2 ; 1 John v. 12.
	Burnham .	Matt. xi. 28.
Sat. 18	Belton .	John xvii. 3 !
Sun. 19	Clayworth .	Matt. xvi. 26 ; Gal. v. 22.
	Misterton .	Gal. iii. 22.
Mon. 20	Hainton .	Ecc. ix. 10.
	Coningsby .	John xvii. 3 ! Rom. xii. 1 ; Ps. xxxvii. 37.
Tues. 21	Wrangle .	Isa. lv. 6 !
Wed. 22	Grimsby .	1 Cor. xiii. 13 ; Jas. ii. 12.
Thur. 23	„ .	Luke xiii. 23 ! Eph. iv. 30.

DATE.		PLACE.	TEXTS.
Fri.	24	Hull . . .	Matt. xvi. 26 ; Gal. vi. 14 ! Rom. xii. 1 ; Mark xvi. 16.
Sat.	25	Pocklington . . . York . . .	2 Cor. iv. 5. Ps. cxlvii. 3 ! Heb. viii. 11 ; 1 Pet. i. 9.
Mon.	27	Osmotherley . . .	Acts xxvi. 16 ; Heb. xii. 38 ; Isa. xxxv. 8.
Tues.	28	Stokesley . . . Stockton . . .	2 Cor. viii. 9. Luke xv. 7 ! John xvii. 3 !
Wed.	29	Durham . . .	Rev. xx. ! Heb. x. 38 !
Thur.	30	Newcastle . . . Ewood . . . Farsley . . . Ferry . . . Halifax . . . Haworth . . .	Phil. iv. 7 ! Col. i. and ii. Jas. ii. 22 ! Heb. x. 36 ! Matt. xi. 28. Gal. vi. 14. John xi. 48. Acts v. 32.
In April but not dated		Keighley . . .	Luke vii. 36 ; John xvi. 22 !
		Mirfield . . .	1 John v. 12 !
		Poppleton . . .	Rom. iii. 33 ! Isa. xxx. 18.
		Rodhill . . .	John xvii. 3 !
		Shackerley . . .	Heb. iv. 14 ; Ps. cxlvii. 3 !
		Skircoat Green . . . Leek . . . Tetney . . .	1 Cor. ii. 14. Jer. viii. 22. Jas. ii. 22.
<b>May</b>			
Sun.	3	Newcastle . . .	John xvi. 22 ! Jas. i. 27 ! Jas. ii. 4 ; 1 Tim. vi. 17 ; Matt. xviii. 15 ; Mal. iii. 2 ; 1 Kings xviii. 21 ; Jas. ii. 22 ; John xvi. 8 ; John xviii. 11 ! xx. 29 ; 2 Kings v. 12 ; Phil. v. 1, etc. ; ii. 1, 2.
Mon.	11 <sup>1</sup>	Morpeth . . . Alnwick . . .	John xvii. 3 ! Ezek. xviii. 31. 1 John v. 12 ! John xvi. 22 ; xviii. 21 ! Heb. x. 38 !
Wed.	13	Berwick . . .	Hos. xi. 8 ; Heb. xii. 13, 14 ; 1 John v. 19 ! 1 Kings xviii. 21 !
Fri.	15	Alnmouth . . .	Luke xiii. 23.
Sat.	16	Plessey . . . Gateshead . . .	Ecc. ix. 10 ! Southb. (?) Hos. xi. 8 ; Heb. x. 36. 1 Cor. i. 30 ; Rev. xxii. 17 ! Luke xv. 7 !
Sun.	17	Gateshead . . . Garth Heads . . .	John vii. 37 ! Luke xiii. 23 ! Hos. xi. 8 ! John xiv. 21 ! 1 John v. 12 !
Mon.	18	Newlands . . . Sheep Hill . . .	John xvii. 3. Gal. v. 22 ! v. 18.
Tues.	19	Whickham . . .	Gal. vi. 14 ; Hinel-h. [? Hindley Hill], Hos. xi. 8 ; Heb. xii. 13.
Mon.	25	Barnard Castle . . .	Isa. lv. 6 !
Tues.	26	Weardale . . .	2 Cor. viii. 9.
Wed.	27	Clifton . . .	Mark i. 15 ; Heb. xi. 8 !
Thur.	28	Lorton . . .	Heb. viii. 11 ! Rev. xxii. 17

<sup>1</sup> Not on May 5, as in vol. iv. p. 24 n.

DATE.	PLACE.	TEXTS.
Fri. 29	Cockermouth Whitehaven	Matt. xvi. 26; Jer. viii. 22. John xvii. 3; Eph. i. 10; John xvi. 22; Gal. iii. 22; Heb. xii. 38.
In May but not dated	Miller's Barn Swalwell Seaton Widdrington	Gal. vi. 14! Heb. viii. 11. Hos. xi. 8. Ecc. ix. 10. John xvii. 3! Heb. x. 36.
<b>June</b>		
Thur. 4	Drigg	Gal. vi. 14.
Sat. 6	Chipping	Matt. xvi. 26! 2 Cor. v. 19!
Mon. 8	Roughlee	Heb. iv. 14!
Tues. 9	Todmorden	Phil. iii. 10!
Fri. 12	Bolton	Acts xxviii. 22! Isa. xxx. 18; Matt. xi. 28!
Sun. 14	"	John xvi. 22! xvii. 3! Rom. v. 1, etc.; viii. 33!
Tues. 16	"	John xxi. 22; 1 John v. 19; Eph. iv. 30.
Wed. 17	Manchester	Luke xiii. 23; Ex. xxii. 10! 1 John v. 12; Luke xvi. 9! 2 Kings v. 12! Col. ii. 9, etc.
Sat. 20	Chester	2 Cor. viii. 9! Isa. lv. 6! 2 Cor. iv. 5! Matt. xvi. 26! Mark i. 15; Luke xv. 7! Jer. viii. 22! Gal. vi. 14! Phil. iv. 4, etc.
Wed. 24	Redditch	Heb. xii. 28; 2 Kings v. 12.
Thur. 25	Wallbridge	Phil. iv. 7!
Fri. 26	Kingswood	Rom. xiv. 17; Col. iii. 11.
Sat. 27	Bristol	Phil. i. 29! Phil. iv. 7!
	P[oynt's] P[ool] O[ld] O[rchard].	Luke xv. 7! Luke xvi. <i>ult.</i> ! Phil. iv. <i>ad fin.</i>
Mon. 29	Bristol	Rom. xiv. 17; Col. i. 7; iii. 17; John xiv. 2.
In June but not dated	Oldfield Brow Thompson's Cross The Bank House	Phil. iii. 10! 2 Cor. iv. 5. Mark i. 15!
<b>July</b>		
Thur. 2	Chester	Matt. xvi. 26.
Fri. 3	Chester	Heb. x. 36! Acts xxii. 28! 2 Cor. v. 19; John xvii. 3! 1 Pet. ii. 1, etc.!
Fri. 10	Whitehaven	Gen. xxviii. 20! Exod. xxxiv. 5; Job xxviii. 28; Exod. xxviii. 36; Gen. i. 27.
Fri. 17	Dublin	Col. i. 7, etc.; Rom. v. 1, etc.; John xviii. 13!
Sun. 19	Dublin	1 Kings xviii. 21! Luke xiii. 23! John xvi. 22!
Tues. 21	"	Jas. ii. 22; Rom. xii. 2; Phil. iii. 10!
Thur. 23	"	Jas. ii. 4, 12; 1 Tim. vi. 17; Gal. v. 18!



DATE.	PLACE.	TEXTS.
Fri. 24	Dublin .	1 Cor. xiii. 13 ! Eph. v. 16 ! Phil. iv. 7 !
Sun. 26	" .	Luke xvi. 9 ! John xvii. 3 !
Mon. 27	Edenderry .	Ecc. ix. 10 ; 1 Thess. v. 16.
	Closeland .	Col. i. 7, etc. ; Gal. v. 18.
Tues. 28	Portarlington .	1 Kings xviii. 21 ; John xvi. 22 ; Phil. ii. 1, 2.
Wed. 29	Mountmellick .	Isa. ii. 22 ; xii. ; Rom. xii. 2 ; 1 Cor. xiii. 13 !
Fri. 31	Tullamore .	Phil. iv. ! Col. iv. 5.
In July but not dated	} Tattenhall .	Rom. iii. 23.
	} The Gins .	Luke xiii. 23.
<b>Aug.</b>		
Sat. 1	Coolalough .	Luke vii. 42 ; 2 Kings v. 12.
Sun. 2	Tyrrell's Pass .	1 Kings xviii. 21 ! John xvi. 26 !
Mon. 3	Drumcree .	Isa. lv. 7 ; John xvi. 22 !
Tues. 4	Street .	2 Cor. viii. 9 ; Hos. xiv. 4 ; Rom. xii. 1.
	Abbeyderg .	Gal. vi. 14 ; Gal. iii. 22 ; Col. iii. 9.
Wed. 5	Athlone .	Rom. v. 1, etc. ! Jas. ii. 22 ; Judges iii.
Fri. 7	" .	Matt. xviii. 15 ; 2 Kings v. 12 ! John xvi. 22.
Sat. 8	" .	1 Cor. xiii. 13 ! Mark viii. 34 ; John xvii. 3 !
Sun. 9	" .	1 Kings xviii. 21 ! Phil. ii. 12.
Mon. 10	Aughrim .	Dan. ix. 7 ; John xvi. 22 ; 1 John v. 12 ; Luke xvi. 9.
Wed. 12	Birr .	Gal. vi. 14 ! 1 Cor. xiii. 13 ; Heb. xii. 28.
Thur. 13	Limerick .	1 Cor. vii. 7 ; Gal. v. 18 ; Rom. v. 1, etc.
Sat. 15	" .	Jas. ii. 22 ; Gen. i. 27 ! Matt. xviii. 15.
Mon. 17	" .	Luke xvi. ult. ; John xx. 29 ; 1 Cor. xiii. 13 !
Fri. 21	" .	Phil. ii. 1, 2 ; 1 Kings xviii. 21 ; Heb. vi. 1.
	Shronell .	John xvii. 3 ; vii. 37.
Sat. 22	Cork .	Phil. iv. 7 ! John xvi. 22 ! Jer. viii. 22 ! Gal. iii. 22 !
Mon. 24	Cork .	Heb. x. 36 ; Ecc. ix. 10 ; 1 Pet. ii. 1, 2 !
Tues. 25	Kinsale .	Dan. ix. 7 ; Heb. x. 36 ; Rom. viii. 33 !
Fri. 28	Cork .	1 Cor. i. 30 ! Rom. xii. 1 ; viii. 34 ! Psa. cxlvii. 3 !
In Aug. but not dated	} Nenagh .	Matt. xvi. 26 !
	} Newmarket .	Gal. vi. 14 ; John xvi. 22.
	} Rathcormack	John xvii. 3.
<b>Sept.</b>		
Tues. 1	Waterford .	Gal. vi. 14 ! Heb. xii. 38 ! 2 Cor. viii. 9.
Thur. 14	Boira .	[Jer. ?] viii. 22 ! Ps. cxlvii. 3 !
Sat. 16	Dublin .	Gal. iv. 19 ; Matt. xviii. 15 ; 2 Kings v. 12.

DATE.	PLACE.	TEXTS.
Mon. 18	Dublin . .	Heb. vi. 1 ; 1 John v. 12 ; Ecc. ix. 10 !
Sat. 23	Cork . .	Mark iv. 27 ; 1 Cor. vi. 19 ; Matt. xi. 28.
Sun. 24	„ . .	Rom. xii. 6 ! Job vii. 17 ; xxviii. 28 !
Tues. 26	„ . .	Ecc. xi. 1 ; Rom. iii. 22 ! Isa. xxx. 18 ; John iv. 24 !
Thur. 28	„ . .	Jas. ii. 5 ; 1 Tim. vi. 17 ; Jas. ii. 22.
Fri. 29	„ . .	Luke xvi. 9 ; Col. iv. 5 ! Ecc. vii. 16 ! Eph. iv. 29.
In Sept. but not dated	} Bandon . . } Ballingarrane .	Gal. v. 18 ; Mic. vi. 8 ; Jas. ii. 12 ! Gal. iii. 22 ; Rom. xii. 1.
<b>Oct.</b>		
Sun. 1	Cork . .	Deut. x. 12 ; Isa. xi. 9 ; Heb. vi. 5 ; Col. ii. 10 ; Rev. xx. ; Mark xii. 34 ! Heb. xiii. 20 !
Mon. 2	Bandon . .	Rom. iv. 7 ; Phil. ii. 1, 2.
Mon. 9	Passage . . Bandon . .	John xvii. 3 ! Ps. xxxiv. 8. 1 Kings xviii. 21 ! 1 Cor. xiii. 13 ! John xvi. 22.
Tues. 17	Kingswood . .	Matt. xviii. 15 ; Phil. iv. 13 ; Col. i. 21.
Tues. 31	Sarum . .	1 John v. 12 ; John xvii. 3 ; Heb. x. 36 !
<b>Nov.</b>		
Thur. 2	Winterbourne . .	1 Kings xviii. 21.
Fri. 3	Reading . . Snowsfields [ <i>sic</i> ] . .	Col. iii. 11 ! 1 Thess. v. 19 ; Col. iii. 11 ; John xi. 48 !
Sat. 4	Reading . .	John xvi. 22 !
Sun. 5	Snowsfields . .	1 Tim. vi. 17 ! Mal. iii. 2 ; Luke ix. 55 ; 2 Thess. i. <i>ult.</i> ; John iv. 14 !
	Foundery . .	Col. iii., iv. ; Luke ix. 55 ; 1 Pet. iv. 12 ! 1 Pet. i. 13.
	Chapel . .	Col. iii. 11 ! iii. 16 ; iii. 18 ; Rom. xiii. 11.
	Spitalfields . .	Col. iii. 15 ; Heb. ii. 3 ; Acts iv. 12 ; xvii. 23.
	Westminster . .	Heb. x. 36.
Sat. 18	Snowsfields . .	Col. iii. 11 ; John xi. 25 ! Heb. i. 14 ; ii. 3 ; Col. iii. 16.
In Nov. but not dated	} Shoreham . . } Wilton . . } Canterbury . .	Col. iii. 1 ! i. 3. 2 Cor. viii. 9. 1 Cor. xiii. 13 ! Col. iii. 11 ; Phil. iv. 7 ; Eph. v. 16 ; 1 Kings xviii. 21 ; Eph. iv. 29 ; 2 Kings v. 12 ! Luke xvi. 9.
<b>Dec.</b>		
Mon. 18		Mill Hill . .

DATE.	PLACE.	TEXTS.
Mon. 25	Foundery . Chapel .	1 John iii. 8 ! Luke i. 68, etc. ! Jude 3. Acts xvii. 23 ! 1 John iii. 8 ! John xxi. 22 ; Gal. iv. 5 ; Acts xxiv. 14 ! Ecc. vi. 12 ; Acts xxvi. 24.
Tues. 26	Spitalfields . London . Snowsfields .	Acts xxiv. 14 ; Isa. lxii. 12 ! Col. iv. 6. Acts vii. 55 ! xxvi. 24. 1 Pet. iv. 18 ; Acts xxiv. 26 ; Isa. lxii. 11 ; 1 John iii. 1, etc. ; Acts xxviii. 22.
In Dec. but not dated	} Fernhall . Foundery .	2 Cor. viii. 9 ; Isa. lv. 7 ! John xvii. 3 ! Matt. xvi. 26 ! Jer. viii. 22 ! Heb. iii. 12 !
1753		
Jan.		
Mon. 1	Foundery .  Spitalfields .	2 Pet. iii. 10 ; 1 Thess. <i>ad fin.</i> ; Rev. xx. 11 ! 2 Pet. i. 16 ! Matt. xii. 50 ; Matt. xxv. 34 ; Mark iv. 27 ! Gen. xvii. 1 ; Rom. ii. 26 ; Matt. iv. 2, etc. ; Rom. xii. 2 ! Matt. xii. 31 ; Rom. xv. 13 ! Matt. xxv. 1, etc. ; 1 Cor. xiii. 13 ; 2 Cor. v. 10.
Mon. 8	Westminster Chapel .	Deut. x. 12 ; Rom. vi. 4 ; 1 Cor. x. 31. Matt. i. 21 ; iii. 8 ; Rom. xiv. 17 ! Matt. xii. 43 ! 1 Cor. i. 17, etc. ; Matt. xix. 29 ! 1 Cor. vii. 29 ! Matt. xxv. 1, etc. ; 1 Cor. xiv. 20.
Tues. 9	Shoreham .	Rev. xx. ; 1 Thess. i. 4 ; i. 8 ; 1 Pet. iii. 12 ; Ecc. vi. 12 ! Eph. v. 16.
Tues. 30	Chapel .  Snowsfields .	Jer. v. 29 ; Heb. xii. 1 ; Eph. vi. 13, 14. Ps. xxxiv. 10 ; Matt. v. 20 ; xii. 43 ; 1 Cor. ii. 2 ! Matt. xix. 29 ; xxv. 1, etc. ; Col. iii. 10, etc.
In Jan. but not dated	} Bexley .	Matt. vii. 21.
Feb.		
Sat. 3	Snowsfields .  Chapel .	1 Cor. xv. 19 ; Mark iv. 1, etc. ; 2 Cor. i. 22 ; 1 Tim. iii. 16 ! Gal. vi. 14 ; 2 Cor. vi. 1 ; Num. xxiii. 10 ; Luke i. 72, etc. Mark iv. 1, etc. ; 1 Thess. v. 12 ! Heb. v. 12 ! 1 Thess. v. 19 ! Luke viii. 18 ; 2 Cor. ix. 10.
Tues. 6	Deptford .	1 Thess. iii. 3 ; John xviii. 11 !
Thur. 15	Foundery .	Heb. v. 12 ! 2 Thess. i. and ii. ; 2 Tim. ii. 19 ; 2 Cor. xi. 29 !
Sun. 18	Spitalfields .	Gen. i. 27 ! Gal. i. 4 ; iv. 19 ; Luke i. 9 ; John xv. 17, etc.

DATE.	PLACE.	TEXTS.
Sat. 24	Snowsfields .	Gal. vi. 15 ; Luke viii. 25 ; 2 Cor. xii. 7 ; Col. i. 9.
Tues. 27	Bath .	Heb. v. 12 ; Luke viii. 12.
<b>March</b>		
Thur. 1	Bristol .	Col. iii. 16 ; iv. 6 ; Heb. v. 12 ! Rev. ii. 4, 5 ; Luke viii. 18 ; 2 Cor. ix. 10 ! 1 Thess. iii. 3 ! Matt. xxv. 1 ! 1 Pet. i. 13.
Sat. 3	Kingswood .	Heb. v. 12 ! Rev. ii. 5 ; Matt. xxv. 1 !
Wed. 14	Shaftesbury .	Luke xiii. 23 ; John xvi. 22 ; Phil. iv. 7 ; Hos. xiv. 4 !
<b>May</b>		
Tues. 8	Robin Hood's Bay	Ps. xxxiv. 8 ; Job xxii. 1 ; Hos. xiv. 4 ; Col. iii. 9.
<b>July</b>		
Tues. 10	Newport .	Luke xv. 7 ! Gal. vi. 14 ! Isa. lv. 7 !
Sat. 14	Shaftesbury .	John iii. 7.
Sun. 15	Longbridge Deverill .	Heb. iv. 14.
Mon. 16	Bristol .	Jas. i. 12 ; 1 Thess. i. 1-4 ; Luke xv. 7 !
Fri. 20	The Dock .	Col. iii. 11 ! Matt. i. 21 ; iii. 8.
Sat. 21	" " .	Gal. iv. 19 ! 1 Cor. xiii. 13 ; Gal. v. 1.
Mon. 23	Launceston .	Acts xxiv. 14 ; Matt. xxv. 1 ; John xvii. 3 ! Heb. xii. 28.
Tues. 24	St. Agnes .	Matt. xi. 28 ! Mark vii. 34 ; Col. iii. 9.
Wed. 25	St. Ives .	Col. iii. 4 ! Matt. xii. 43 ! xxv. 1 ; Rev. ii. 5 ; Luke viii. 18 ! Col. iii. 12.
Fri. 27	Besore .	Phil. iii. 10 ; 1 John v. 19 ; Mark i. 15.
Sat. 28	Zennor .	Matt. xi. 28 ! Gal. vi. 14.
	St. Just .	Phil. i. 9 ; i. 21.
Sun. 29	Morvah .	Hos. ix. 11 ! Ps. xxxiv. 8.
	Newlyn .	Matt. v. 20.
Tues. 31	Crowan .	Phil. iv. 7 !
	Sarum .	1 Thess. iii. 3 ; Matt. xii. 43 ; Ecc. vi. 12.
In July but not dated	Frome .	Gal. v. 14.
	Freshford .	Heb. v. 12.
	Bradford .	Matt. xxv. 1, etc.
<b>Aug.</b>		
Sun. 5	Redruth .	Heb. viii. 10, etc. !
Mon. 6	Gwennap .	Isa. lviii. 11, etc. ; 1 Cor. xiii. 13 ; Mark i. 15.
	Penryn .	1 Kings xvii. 21 ; Zech. iv. 10.
Tues. 7	St. Ewe .	Matt. xxiv. 14.
Wed. 8	Mevagissey .	Isa. lv. 7 !

DATE.	PLACE.	TEXTS.
Thur. 9	Port Isaac .	Matt. xi. 28 ; Mark viii. 34 !
Fri. 10	Trewalder .	Rom. viii. 33 ! Phil. i. 9, etc. ; Eph. v. 8.
Sat. 11	Camelford .	Heb. xiii. 8.
	St. Gennys .	Jas. i. 27 ; Rom. viii. 16 !
Tues. 14	The Dock .	Rom. xiv. 17 ! 1 Thess. iii. 3 ; Phil. i. 21 !
Fri. 17	Cullompton .	Matt. xxv. 1 ; 1 Kings xviii. 21 ; Mark iv. 34.
Sun. 19	Tiverton .	Ecc. vi. 12 ! John xvi. 22 ; 1 Kings xviii. 21 ; Acts xvii. 27 ; Luke xvi. 9 !
Mon. 20	Middlezoy .	Gal. vi. 14 ; v. 22.
Tues. 21	Bristol .	1 Thess. i. 5 ; v. 13 ; Rom. iii. 22 ! Ps. xlvii. ; 1 John iii. <i>ult.</i> ; Rev. xiv. 13 ! 1 Cor. xv. 42 !
Fri. 24	Kingswood .	1 Thess. i. 9 ; Gal. v. 22 ; 1 Thess. ii. 11 ! Luke viii. 16 ; 1 Thess. iii. 12 ! 1 Cor. xv. 42 !
Tues. 28	Cardiff .	Luke xiii. 23 ! Gal. v. 18 ! 1 Cor. xiii. 13 !
Wed. 29	Fonmon .	Phil. iv. 7 ! 1 Thess. iii. 3 ! Job xxii. 21.
In Aug. but not dated	{ Week St. Mary .	Jer. viii. 22 ; Matt. xxvi. 26 ; 1 Cor. vi. 19.
	{ St. Mewan .	Matt. xxii. 4 ! Eph. v. 14.
	{ Seend .	John xvii. 3 ; Heb. xii. 28.
<b>Sept.</b>		
Sat. 1	Bristol, O[ld] O[rchard] .	Mark vii. 37 ! Acts xxiv. 14 ! Mark i. 15 ! Gal. v. 22 ! 2 Pet. i. 16 !
Mon. 3	Shepton .	Matt. xvi. 26 ! Heb. xii. 28.
Tues. 4	Oakhill .	Phil. iv. 7 !
	Coleford .	Gal. vi. 14 ; Dan. ix. 3.
Wed. 5	Kingswood Junr.	2 Cor. viii. 9 ! Mark i. 15 ! Isa. lv. 7 ! Matt. xi. 28 ! Jer. viii. 22 ; Gal. vi. 14.
Fri. 7	Wickwar .	Luke xv. 7 ; John xvii. 3.
Mon. 10	Paulton .	Gal. v. 22 ; John iii. 7 ; Ps. xxxv. 13 ; Luke ix. 62 ; Jer. viii. 20.
	Buckland .	2 Cor. viii. 9 ! Mark i. 15.
Tues. 11	Kingswood .	1 Thess. iv. 3, 8 ; v. 6, 7 ; [1 Cor.] xiii. 13.
Wed. 12	Bath .	Matt. xxv. 1 !
Sat. 22	Bearfield .	Col. iii. 11 ! Matt. xviii. 15 ; 1 Kings xviii. 21 !
In Sept. but not dated	{ Melksham .	Isa. lv. 7 !
	{ Road .	Ecc. ix. 10 !
	{ Freshford .	Ps. cxlvii. 3 ! Luke xvi. 9 !
	{ Westbury .	Matt. xvi. 26 ; John xvi. 22.
	{ Wick .	Heb. xii. 1 ; 2 Cor. v. 7 ; Heb. viii. 11.



DATE.	PLACE.	TEXTS.
<b>Oct.</b>		
Mon. 1	Sarum . . .	Col. iii. 14, etc. ; John iii. 7 ; Luke xii. 42.
Tues. 2	New Forest . . .	Gal. vi. 14.
Wed. 3	Newport . . .	Matt. xi. 28 ; Rom. xii. 1 ; Heb. iv. 14 ; 1 Cor. xiii. 13.
Thur. 4	Shorwell . . .	John xvii. 3.
Fri. 5	Portsmouth . . .	Rom. iii. 22 ! 1 Pet. ii. 1, etc. ; Col. iii. 11.
Sun. 7	Fareham . . . Portsmouth . . .	Isa. lv. 7 ; John xvii. 3. 2 Cor. viii. 9 ! Mark i. 15 ! Ps. xxxiv. 8 ; Matt. xi. 28 ; Matt. xvi. 26 ; Heb. xii. 28 ; iv. 14 ; 1 Cor. i. 24.
Tues. 9	Foundery . . .  Westminster . . .	2 Thess. ii. and iii. <i>ad fin.</i> ; Eph. iv. 1 ; Rev. xxii. 1 ; Luke vii. 42 ; Ps. cxv. <i>ult.</i> ; 1 Tim. i., ii., iii. Isa. lv. 7 ! Rom. xii. 1 ! Heb. iv. 14 ; 1 Cor. vi. 19.
Mon. 22	Chatham . . .	Gal. vi. 14 ! Rom. xii. 1 ! Heb. iv. 14 ! Rev. xvii. 22 !
Wed. 24	Canterbury . . .	Matt. xxiv. 44 ; 1 Pet. iv. 7 !
Mon. 29	Westminster . . .	Phil. iii. 3 ; Ps. xxix. <i>ult.</i> !
In Oct. but not dated	} Wick . . . Shaftesbury . . .	Luke xiii. 23 ; Heb. xii. 1. Luke xiii. 23 ; John xvi. 22 ; Phil. iv. 7 ; Hos. xiv. 4.
<b>Nov.</b>		
Sun. 4	Hayes . . .	Luke xv. 7 ; Heb. viii. 10 ; Matt. xxii. 4 ! Mic. vi. 8 !
Mon. 12	Leigh . . .	Heb. v. 12 ; 1 Thess. iii. 3 ; Matt. xxv. 1 ! 1 Pet. iv. 19.
Sun. 18	Snowsfields . . .	Ps. xc. 12 !
Sun. 25	„ . . .	Phil. iii. 20 ! iii. 21 !
In Nov. but not dated	} Fernhall . . .	Luke xv. 7 ; John iv. 24 ; Rom. viii. 33 !

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<b>March</b>		
Tues. 26	Bristol . . .	Matt. xi. 12 ! 2 Pet. i. 10 ! 2 Cor. v. 8 !
Sun. 31	„ . . .	1 Sam. xii. 18 ; Gen. vi. 3 ! Matt. xvi. 23.
In March but not dated	} Bearfield . . .	Mark iv. 19 ; Phil. iii. 10 !
<b>April</b>		
Sun. 7	Chapel . . .	2 Cor. v. 8 ; Phil. iii. 10 ! 1 Pet. ii. 24.
Sat. 20	Snowsfields . . .	Matt. xi. 12 ! Acts xxiv. 27 ! 1 Cor. ix. 27.

DATE.	PLACE.	TEXTS.
Sun. 21	Spitalfields .	Luke x. 42 ! Mark iv. 19 ! 1 John v. 7 !
Mon. 22	Foundery .	2 Pet. i. 16 ! Heb. iii. 13 ! 1 Cor. ix. 27 !
Thur. 25	Westminster .	Mark iv. 19 ! 2 Pet. i. 10.
Mon. 29	New Wells .	Isa. lv. 7 ! Matt. xvi. 26 ! John xvii. 3 !
<b>May</b>		
Sun. 5	Chapel .	John xvi. 22 ! 1 Pet. i. 6 ; John xv. 22 ! Isa. xlii. 19.
Mon. 6	Wapping .	1 Pet. ii. 11 ! 2 Cor. v. 7 !
Wed. 15	Deptford .	2 Cor. v. 8 ; Matt. xvi. 23 ; Gen. vi. 5.
Mon. 20	Snowsfields .	2 Kings v. 11 ! 1 Pet. i. 4 ; 2 Cor. vi. 1 !
Sun. 26	Hillingdon .	1 Pet. iv. 7 !
In May but not dated	} Fernhall .	Deut. x. 12 ; 1 John v. 3.
<b>June</b>		
Sun. 2	Foundery .	1 Thess. v. 19 ! 1 John v. 7 ! 1 John iv. 7.
Tues. 11	Cookham .	1 Cor. xiii. 13 !
Sat. 15	Snowsfields .	Heb. iii. 13 ! Gal. vi. 15 ; 1 Cor. xii. 7.
Sun. 16	Chapel .	Luke xvi. 32 ; xii. 20 ! Rom. vi. 33 ; Eph. iv. 1.
Sun. 23	Spitalfields .	John iii. 18 ! 2 Tim. iii. 5 ; Rom. viii. 13.
	Foundery .	1 Cor. v. 8 ; xii. 7 ; Rom. viii. 21 ; Gen. vi. 3 !
<b>July</b>		
Sat. 6	Snowsfields .	Isa. xlii. 19 ! Gen. vi. 3 ! Heb. v. 13 ! Job xxii. 21.
Sat. 20	Bedford .	John xvii. 3 ! iii. 8.
Tues. 23	New Wells .	Matt. xi. 28 ; Rom. iii. 22 ; viii. 33 ; Gal. iii. 22.
Tues. 30	Foundery .	Rom. vi. 23 ! viii. 13 ; Mark ix. 23 ; Phil. iii. 17.
<b>Aug.</b>		
Mon. 5	Canterbury .	Mark iv. 19 ! Matt. xi. 12 ! Job xxii. 21 !
Sun. 11	Chapel .	Job xxii. 21 ; Eph. iv. 28 ; Phil. i. 21 !
Tues. 13	Bristol .	Rom. vi. 23 ; 1 Cor. ix. 27 ! Job xxii. 21 !
In Aug. but not dated	} Kingswood	2 Cor. v. 8 ! Matt. xvi. 23 ! Mark iv. 19 !
	Westbury <sup>1</sup>	2 Cor. viii. 9 ! Isa. lv. 7 ! Matt. xvi. 26 !
<b>Sept.</b>		
Sun. 1	Bristol .	Mark iv. 19 ! Phil. iii. 10 ! 1 John iii. 20 !
Mon. 2	Middlezoy .	2 Cor. iv. 8 ; v. 19.

<sup>1</sup> Not on Aug. 21, as in vol. iv. p. 97 n.

DATE.	PLACE.	TEXTS.
Tues. 3	Tiverton .	Mark iv. 19 ! Gal. iii. 22 ! 1 John iii. 13.
Wed. 4	Launceston .	Matt. xii. 43 ! Gen. vi. 1 ; Gal. vi. 14 !
Fri. 6	The Dock .	Mark iv. 19.
Sat. 7	Cullompton .	Ecc. ix. 10 ! Matt. xi. 12 !
Mon. 9	Charlton .	Isa. lv. 7 ! Rom. xii. 1 ; John iii. 7, 8, 12.
Tues. 10	West Combe .	Jer. viii. 22 !
Sun. 15	Kingswood .	Phil. iii. 10 ! Rom. viii. 13 ; 2 Cor. v. 7 !
Mon. 16	Bristol .	1 Cor. v. 8 ! Isa. xlii. 19 ! 1 Pet. i. 4 ! Heb. xiii. 13.
Tues. 17	Trowbridge .	Isa. lv. 7 !
Fri. 27	Kingswood .	Isa. xlii. 19 ! Heb. iii. 13 !
Mon. 30	Coleford .	2 Cor. v. 7 ; Mark iv. 19.
In Sept. but not dated	} Freshford .	2 Cor. v. 7 !
<b>Oct.</b>		
Wed. 2	Sarum .	Isa. xlii. 19 ; 1 John iii. 21 ; Matt. xvi. 23 !
Thur. 3	Reading .	Gen. vi. 3 ! Matt. xi. 12 ! Heb. x. 31 !
Sat. 5	Snowsfields .	1 Cor. iv. 7 ! 2 Cor. xiii. 14 ! Gal. v. 1.
Sun. 13	Spitalfields .	Mark xvi. 26 ! Eph. v. 15 ; Matt. xvi. 23.
	Foundery .	Gen. xxvii. 38 ; Rev. xxi. 4 ; Heb. xiii. 1.
Sun. 20	Snowsfields .	Luke vi. ; Eph. vi. 11 ! Luke xiii. 1 ; Col. ii. 6 !
<b>Nov.</b>		
Sun. 3	Chapel .	Matt. xvi. 23 ! Phil. i. 9 !
	Snowsfields .	Luke xix. ; 1 Thess. v. 19 ! Heb. xiii. 1.
Mon. 11	Wapping .	Matt. xvi. 23 ! 1 Tim. vi. 12.
Sun. 17	Snowsfields .	John ix. ; Tit. ii. 14 ; Heb. vi. 4 ; Acts ii.
Mon. 18	Foundery Seld .	1 Tim. vi. 12 ! Jas. i. 27 !
In Nov. but not dated	} Bishop Bonner's	Isa. lv. 7 ! 1 Cor. xiii. 13 ! John iv. 24 !
<b>Dec.</b>		
Sun. 1	Spitalfields .	2 Cor. v. 7 ! Isa. i. 2 ! Matt. xi. 6 !
Sat. 7	Snowsfields .	Heb. xiii. 20 ! 1 Pet. ii. 2 ! Acts xv. 18.
Sun. 8	Chapel .	Rom. xv. 4 ! Prov. xix. 7 ! Acts xxvi. 18 ; 1 John i. 3 !
Mon. 9	N[ew] W[ells] .	Gal. vi. 14 ; Heb. x. 36 !
Sat. 21	Snowsfields .	1 John i. 1 ! 1 John v. 19.
Sun. 22	Spitalfields .	Prov. xix. 7 ; Tit. ii. 11, 12.
Mon. 23	Foundery .	1 John i. 1 ; Prov. iv. 23 !
Thur. 26	Spitalfields .	Ps. lxxxi. 1.

DATE.	PLACE.	TEXTS.
Tues. 31 In Dec. but not dated	Foundry . } Bishop Bonner's	2 Pet. iii. 5, etc. ! John xvii. 3 ! xi. 48 ! Ps. cxlvii. 3 ! lxxx. 1 !
<b>1755</b>		
<b>Jan.</b>		
Wed. 1	Spitalfields .	Gen. xvii. 1 ; Isa. lx. 18 ! Mal. iv. 3 ; Rom. xii. 6 ! 1 Tim. ; Mark xvi. 26.
Fri. 3	Bo[w] ? <sup>1</sup> .	Jer. viii. 22 ! Rom. iii. 23 ; Luke x. 42.
Sat. 4	Snowsfields .	Ps. xxiii. ; Matt. iv. 7 ; Ps. xciii. !
Sun. 5	Chapel .	Rom. iv. 7 ! Ps. x. 4 ! Matt. x. 16.
	Foundry .	2 Pet. iii. 7, etc. ! Luke x. 42 ! Rom. iii. 19 ! 1 Tim. i. 8 ! Ps. x. 4 ! Matt. xii. 42 ! Jer. v. 29 ; Mark xvi. 17 ; ii. 18.
Sun. 19	Snowsfields .	Matt. xvii. ; Ps. viii. ; Mark ii. 18 !
<b>Feb.</b>		
Mon. 3	Foundry .	Tit. ii. 14 ! 1 Cor. xv. 19 ! Jas. iii. 17 !
	Wapping .	1 Cor. xv. 19 ! 1 Cor. i. 24 !
Sat. 8	Snowsfields .	Ps. xlii. ; Gal. v. 16 ; Luke vi. 1, etc.
Sun. 9	Chapel .	Mark ix. 24 ! Joel ii. 16 ; Ecc. xi. 1 !
	Foundry .	2 Cor. v. 18 ; 1 Thess. v. 16 ; 2 Cor. vi. 2.
Mon. 10	Westminster .	1 Thess. v. 16 ! Mark iv. 19 !
Tues. 11	" .	2 Pet. iii. 7 ; Luke x. 42 !
Mon. 17	Foundry .	Luke ix. 23 ; Isa. lviii. 10 ; Mic. vi. 9 !
Thur. 20	Bo[w] ? <sup>1</sup> .	Eph. ii. 8 ! Mark xii. 34 !
Sun. 23	Spitalfields .	Ecc. xi. 1 ; Luke xiii. 1, etc. ; 1 Cor. i. 23.
Fri. 28	Chapel .	2 Pet. iii. 7 ! Luke xiii. 24 ! 1 John iii. 7 !
<b>March</b>		
Sat. 1	Snowsfields .	Ps. ii. 12 ; Mic. vi. 9 ; Luke xx. 1, etc.
Sun. 9	Foundry .	1 Cor. i. 24 ; 1 Tim. iv. 1-8.
Sat. 15	Snowsfields .	1 Tim. iv. 7 ; Gal. v. 23 ; Luke vi. 22.
Sun. 16	Spitalfields .	John iii. 1, etc. ; Luke xviii. 25 ; Luke xvi. 7.
	Foundry .	Prov. xxiii. 23 ; Acts iv. 10 ; Col. ii. 6.
	Chapel .	John iii. 7 ; Matt. xvi. 20 ; John viii. 32 ; Eph. ii. 19.
Thur. 20	Bristol .	1 John i. 3 ; 1 Tim. iv. 7 ; 1 Thess. v. 16.
Sat. 22	" .	Ecc. ii. 2 ; Rom. iii. 19 ; 1 Cor. i. 24 !
Mon. 24	" .	Luke ix. 23 ; Prov. xxiii. 23 ; 2 Pet. iii. 7, etc.
Tues. 25	Kingswood .	Rom. iii. 19 ! Heb. iii. 15.
Sat. 29	Bristol .	2 Cor. iv. 8 ; Luke xxiv. 34 ; 1 Thess. v. uli.

<sup>1</sup> Or possibly Bishop Bonner's.

DATE.	PLACE.	TEXTS.
Sun. 30 (Easter Sunday)	Kingswood . Reading . Bearfield . Freshford .	Luke xxiv. 34 ; xxiv. 24 ; Gen. vi. 3.
In March but not dated		1 Cor. i. 24.
		1 Cor. i. 24 ; Rom. iii. 19 ; 1 John iii. 21
		1 Thess. v. 16 !
April		
Tues. 1	New Kingswood	Luke xxiv. 24.
Wed. 2	Stanley .	Matt xvi. 26 ; Gal. vi. 14.
Thur. 3	Evesham .	2 Cor. v. 7 ; 1 John iii. 18.
Fri. 4	Birmingham	Mark iv. 18 ; Rom. viii. 13.
Sat. 5	Wednesbury	Matt. xvi. 23 ; 2 Cor. v. 7 ; 1 Cor. i. 24 ; Mic. vi. 9.
Tues. 8	Ashbourne	Matt. xvi. 26.
Wed. 9	Manchester	Job xxii. 21 ; Mic. vi. 9 ; Mark iv. 18 ; Rom. viii. 13 ; 1 John i. 3 ; Mark xvi. 16.
Thur. 10	Hayfield . Warrington	Ecc. ix. 10 ; Matt. xvi. 26. Isa. lv. 7 ; 2 Cor. viii. 9 ; John vii. 37 ; Ecc. ix. 10 ; Acts xxiv. 14.
Tues. 15	Liverpool .	2 Cor. viii. 9 ; Rom. xii. 1 ; [Isa.] lv. 7 ; 1 Pet. ii. 1, etc. ; Matt. xvi. 26 ; Mark i. 15 ; Jer. viii. 22 ; Matt. xi. 28 ; John iv. 24 ; John xvii. 3 ; Gal. vi. 14 ; Rom. viii. 33.
Mon. 21	Bolton .	1 Thess. v. 16 ; 1 Pet. i. 6 ; 2 Cor. v. 7 ; Rom. viii. 13 ; Matt. xvi. 23 ; Mark iv.
Thur. 24	Newell Hall Hey	Rom. iii. 22.
Fri. 25	Todmorden . Heptonstall	Heb. viii. 11. 1 Cor. i. 24 ; Phil. iii. 8.
Sat. 26	Ewood .	Rom. viii. 13 ; 2 Cor. v. 7.
Sun. 27	Haworth .	Acts xxiv. 14 ; 1 John iii. 21.
Mon. 28	Keighley .	Luke x. 42 ; Ps. ix. 10.
Tues. 29	Bradford . Birstall	Rom. iii. 19. Job xxii. 21 ; Mic. vi. 9 ; 1 Pet. i. 6 ; Ecc. — ; Gen. vi. 3 ; Phil. iii. 10 ; Rom. iii. 19 ; 1 Cor. iv. 8.
May		
Fri. 2	Halifax .	Mark xvi. 16 ; Gal. v. 6.
Mon. 5	Leeds .	2 Cor. v. 7 ; 1 John iii. 21 ; Mark iv. 19 ; Rom. viii. 13 ; Mark viii. 34 ; Matt. xvi. 23 ; Eph. vi. 10 ; 1 Cor. i. 23 ; 1 Pet. i. 6.
Sat. 10	Birstall .	Isa. xlii. 19 ; 2 Pet. iii. 7.
Tues. 13	Newcastle	1 Thess. v. 16 ! 1 Pet. i. 6 ; Luke x. 42 ; Ps. x. 4 ; Mic. vi. 9 ; Col. iii. 12 ; iv. 4 ; John xiv. 22 ; 1 John iii. 21 ; 2 Pet. iii. 7 ; 1 John v. 7 ; Ecc. ii. 2 ; Matt. xvi. 23 ; Rom. iii. 19 ; Gen. vi. 3 ; Luke xvi. 21.



DATE.	PLACE.	TEXTS.
Sun. 18	Gateshead-Fell .	Gal. v. 25 ; Luke x. 42.
Sat. 24	Sheep Hill .	2 Cor. v. 7.
	Chester-le-Street	Luke xv. 7.
Mon. 26	Sunderland .	1 John v. 7.
	Alnwick .	Mark iv. 19 ; Rom. viii. 13
	Manchester <sup>1</sup> [ <i>sic</i> ]	Job xxii. 21.
In May but not dated	} Seacroft . .	Gal. vi. 14.
<b>June</b>		
Mon. 2	Newcastle .	Mark iv. 18.
	Osmotherley .	Rev. xx. 7, etc. ; Hos. xiv. 4.
Tues. 3	York .	2 Cor. v. 7 ; 1 Thess. v. 16 ; Job xxii. 21 ; Rom. viii. 13 ; John iii. 7 ; 1 John iii. 21 ; 2 Pet. iii. 7, etc. ; Mark iv. 18 ; Acts xxiv. 14 ; 1 John v. 7 ; Mark xii. 34 ; Heb. x. 36 ; Gen. vi. 5.
Mon. 9	Epworth .	1 Thess. v. 16 ; 1 Pet. i. 6 ; Acts xvi. 31 ; Matt. xi. 12.
Wed. 11	Misterton .	Acts xi. 26.
Thur. 12	Clayworth .	Heb. viii. 11.
Fri. 13	Rotherham .	2 Kings v. 12 ; Rom. viii. 13 ; Acts xxiv. 14 ; Matt. xi. 12.
Sat. 14	Barley Hall Sheffield .	Matt. xii. 43 ; Hos. xi. 8. 1 Thess. v. 16 ; 1 John iii. 21 ; Mark iv. 18.
Mon. 16	Nottingham .	1 Cor. i. 14.
Thur. 19	Chapel .	Ps. cxlvii. 20 ; 1 Cor. x. 12 ; Gal. vi. 14.
Sun. 22	„ .	Rom. viii. 18, etc. ; John i. 47 ; 1 Kings xix. <i>ull.</i>
Sat. 28	„ .	Eph. v. 16 ; Ps. lxvi. 18 ; John xiv. ; Jer. vi. 13 ; John viii. 29 ; Jer. xviii. 5 ; John xv. 17, etc. ; Heb. xii. 28.
Sun. 29	„ .	Acts iii. 26 ; Acts i. 4 ; Gal. ii. 17 ; Luke xviii. 42.
<b>July</b>		
Tues. 1	Norwich .	2 Cor. viii. 9 ; Rom. xii. 1 ; Matt. xvi. 26 ; Mark i. 15 ; Gal. vi. 14 ; 1 Pet. ii. <sup>8</sup> 1, etc.
Fri. 4	Bury [St. Edmunds] .	Gal. vi. 14 ; John xvii. 3.
Sat. 5	B[ishop] Bonner's	Luke xiii. 27.
Thur. 10	Bishop Bonner's	Acts xi. 26 ; 2 Tim. ii. 4 ; Luke ii. 42.
Sun. 13	Moorfields .	Rom. vi. 23 ; Mark ix. 44.

<sup>1</sup> The '6th' (see above, iv. 115 *n.*) is an error.

DATE.	PLACE.	TEXTS.
Mon. 21	Chapel . . .	Ps. xxxvii. 1 ; 2 Tim. iii. 4 ; 1 Tim. iv. 5, 6 ; Tit. ii. 11 ; Heb. iii. 7 ; 1 Cor. i. 27 ; Luke xix. 41 ; Jer. l. 4, 5.
	Wapping . . .	2 Tim. ii. 4.
<b>Aug.</b>		
Sat. 2	Chapel . . .	Heb. v. 14 ; Acts viii. 13 ; 1 Pet. i. 6 ; Acts xv. 18 ; Rom. i. 3.
Mon. 4	„ . . .	Ps. xxxvii. 1 ; Ps. lxxvi. 11 ; Acts viii. 13 ; Luke xxi. 34 ; Gal. ii. 17 ; Heb. iii. 15 ; Luke xxii. 37 ; John viii. 36.
Tues. 5	Deptford . . .	Heb. iii. 7 ; Mic. vi. 9 ; Ps. lxxxiv. 11.
Thur. 7	Bishop Bonner's . . .	Heb. iv. 12 ; Heb. iv. 14 ; 1 Tim. vi. 6.
Sun. 10	Moorfields . . .	2 Kings v. 12 ; Heb. ix. 27.
Mon. 18	Reading . . .	Heb. x. 31.
Tues. 19	Salisbury . . .	Heb. iii. 15 ; 1 Pet. ii. 11 ; v. 8.
Wed. 20	Shaftesbury . . .	1 Cor. i. 24.
Fri. 22	Plymouth Dock . . .	2 Cor. v. 7 ; 1 Cor. iii. 21 ; Matt. xvi. 23 ; Acts xxiv. 14 ; 1 Cor. i. 24 ; Ps. xxxvii. 1.
Mon. 25	Luxulyan . . .	2 Cor. viii. 9 !
Tues. 26	„ . . .	Rom. xii. 1 ; Isa. lv. 7 ! 1 Pet. ii. 1, etc.
Wed. 27	„ . . .	Matt. xi. 28 ; Isa. xxx. 18.
Thur. 28	St. Mewan . . .	1 Kings xviii. 21.
Fri. 29	St. Austell . . .	Heb. x. 36.
	St. Ewe . . .	Luke xiii. 23 ; John xvi. 22.
Sat. 30	Redruth . . .	1 Thess. v. 16 ; Hos. xi. 8.
Sun. 31	„ . . .	John iii. 8 ; 1 Cor. xiii. 13.
	Gwennap . . .	Matt. xvi. 23 ; Matt. xii. 43 ; John vi. 37.
<b>Sept.</b>		
Mon. 1	Penryn . . .	2 Cor. v. 7 ; Mark i. 15.
Tues. 2	Falmouth . . .	Matt. xvi. 26 ; Mark i. 15.
Wed. 3	Helston . . .	Jer. viii. 22 ; 1 Cor. vi. 19.
Fri. 5	Breage . . .	Heb. iv. 14 ; Matt. xxiv. 4.
	Newlyn . . .	Ecc. ix. 10 ; Mic. vi. 9 ; 1 Cor. i. 24 ; Isa. i. 3.
Sat. 6	St. Just . . .	2 Thess. v. 16 ; John iii. 7 ; Gal. vi. 14 ; Isa. xl. 9.
Mon. 8	St. Ives . . .	1 John iii. 21 ; 1 Thess. v. 16 ; Mark viii. 34 ; Mark iv. 18 ; Mic. vi. 9 ; 2 Pet. iii. 7 ; Heb. iv. 7.
Wed. 10	Lelant . . .	Mark xvi. 16 ; Acts xvi. 29.
Sun. 14	St. Agnes . . .	1 Cor. i. 24 ; Heb. xiii. 1 ; viii. 11.
Mon. 15	Port Isaac . . .	2 Cor. v. 7 ; Luke xvi. 9 ; Mark iv. 18 ; Heb. iv. 7 ; Rom. viii. 13.
Tues. 16	Camelford . . .	John iii. 7 ; Rom. xii. 1 ; 1 Kings xviii. 21 ; Eccles. ix. 10.
Thur. 18	Launceston . . .	Matt. xvi. 23 ; Gen. vi. 3.

DATE.	PLACE.	TEXTS.
Sat. 20	North Molton . Tiverton .	2 Cor. viii. 9 ; Ps. cxlvii. 3. 1 Thess. v. 16 ; Rom. viii. 13 ; John iii. 7 ; 2 Cor. v. 7.
Sun. 21	Cullompton .	Mark iv. 19 ; Heb. ix. 27 ; Isa. i. 3.
Mon. 22	Charlton .	Luke xiii. 23 ; Rom. iii. 19.
Tues. 23	Bristol .	Ps. cxlvii. 20 ; 2 Thess. i. and ii.
Wed. 24	„ .	2 Tim. iii. 4 ; 2 Thess. i. 7 ; 2 Thess. i. 10 ; 1 Cor. x. 12 ; Heb. iii. 15 ; Gal. iii. 17.
Thur. 25	„ .	2 Tim. iii. 4 ! 1 Cor. x. 12 ! Heb. iii. 15 !
In Sept. but not dated	{ Crowan . Kingswood . Coleford .	Luke xiii. 23 ; Hos. xiv. 4. Ps. cxlvii. 20 ; 1 Cor. x. 12 ! 2 Thess. i. 7. 1 Cor. i. 24.
<b>Oct.</b>		
Wed. 1	Bristol .	Heb. ix. 27 ; John xv. 2 ; Ezek. xxxvi. 25.
Fri. 3	Pill .	2 Cor. viii. 9.
Sat. 4	Bristol .	Ps. xxxvii. 1 ; Ps. lxxvi. 11.
Sun. 5	Bedminster .	Isa. lv. 7 ! Matt. xvi. 26.
Thur. 9	Pill .	Matt. xi. 28 ; Jer. viii. 22 ; 1 Cor. i. 24.
Mon. 13	Shepton .	1 Thess. v. 16 ; Ps. cxlvii. 3 ; Heb. iii. 15.
Wed. 15	Bath .	Matt. xvi. 23 ; Mark iv. 18.
Fri. 17	Kingswood .	Heb. ix. 27 ; John xv. 2 ; Mark ii. 12.
Tues. 21	Bray .	Mark iv. 18.
Wed. 22	Salisbury .	Mark iv. 18 ; John vii. 37 ; Job xxii. 21.
	West Combe .	John xvii. 3.
Thur. 23	Reading .	Heb. iv. 14 ; Heb. iii. 15 ; 1 Thess. i. 7.
Sun. 26	Chapel .	Luke xii. 7 ; Rev. xix. 8 ; 1 Tim. iv. 8 ; Isa. xl. 1 ; Ps. ci. 1, 2 ; Luke xii. 7 ; Matt. ix. 22 ; Mark ii. 11 ; Acts i. 8 ; John xv. 2 ; Luke xii. 20 ; Luke xix. 17 ; Dan. ix. 7 ; Jer. xxiii. 6.
Tues. 28	Leigh .	Heb. xi. 1 ; Luke xii. 7.
Thur. 30	Bishop Bonner's	1 Thess. v. 16 ; Rom. iii. 1 ; Luke xxi. 34.
In Oct. but not dated	{ Bearfield .	Job xxii. 21 ; Mark xvi. 16 ; Rom. viii. 13.
<b>Nov.</b>		
Mon. 3	Wapping .	Luke xii. 7 ; Luke xxi. 34.
Fri. 7	Zoar .	Phil. i. 21 ; 2 Cor. viii. 9 ; Rom. xii. 1 ; Isa. lv. 7 ; 1 Pet. ii. 1, etc.
Mon. 10	Chapel .	Mark ii. 11 ; Acts i. 8 ; Luke xxi. 34.
<b>Dec.</b>		
Sat. 6	Zoar .	1 Tim. vi. 12 ; Matt. xi. 28 ; 1 Tim. vi. 19 ; Jer. viii. 22 ; 1 Cor. vi. 19.
Sun. 7	Chapel .	Luke xxi. 36 ; Isa. xxvi. 21 ; Matt. xxiii. 23 ; Heb. ii. 4.

DATE.	PLACE.	TEXTS.
Fri. 19	Chapel . .	Amos iv. 12 ; Ps. ci. 1, 2 ; Matt. xxiii. 37 ; Rev. xiv. 1, etc. ; Acts xxvi. 23.
Thur. 25 In Dec. but not dated	„ . . } Plymouth (?) .	Hag. ii. 7. 2 Cor. v. 8 ; 1 John iii. 21 ; Matt. xvi. 23 ; Acts xxiv. 14 ; 1 Cor. i. 23.

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<b>Jan.</b>		
Thur. 1	Foundery . .	2 Epistle to Timothy ; Heb. ix. 27 ; John xiii. 28 ; Isa. xxiv. 17 ; xxiv. 6 ; Acts xxvi. 18 ; Dan. iv. 1, etc. ; Matt. viii. 19.
Fri. 9	Chapel . .	2 Cor. v. 17 ; Matt. iii. 8 ; Isa. xlv. 22.
Thur. 15	Zoar . .	John xvii. 3 ; Heb. ix. 27 ; Heb. xii. 28.
	Bishop Bonner's	Heb. ix. 27 ; John xiii. 28 ; Jer. iv. 1, 2 ; Ezek. xxxvii. 1 ; John iv. 24.
Sat. 17	„ „ . .	Gen. xxxii. ; Matt. xvi. 23 ; 1 Cor. vi. 9 ; Acts xxii. 16 ; Ps. cxlvii. 20 ; Isa. xxiv. 6 ; Mark viii. 38 ; Eph. v. 15.
Sun. 18	„ „ . .	Isa. li. 12 ; Luke xiii. 4, etc. ; Matt. xiii. 9.
Mon. 26	Canterbury .	Luke xxi. 34 ; Isa. xxvi. 20 ; Rom. iii. 1 ; Luke xii. 7 ; 1 Cor. i. 24 ; Heb. ix. 27 ; 2 Cor. v. 7.
Wed. 28	Dover . .	Isa. lv. 7 ; John iii. 7 ; 1 Cor. xiii. 13 ; Rom. xii. 1.
In Jan. but not dated	Bromley . .	Luke xxi. 34 ; Ezek. xxxvii. 1.
	Lewisham .	Ezek. xxxvii. 1, etc.
	Wapping . .	Heb. ix. 27 ; John xviii. 28 ; Isa. xxiv. 17.
<b>Feb.</b>		
Sun. 1	Bishop Bonner's	Mark i. 1, etc. ; Isa. xxvi. 20 ; Jer. iv. 1, 2.
Fri. 6	„ „ . .	Luke xiii. 4, etc. ; 2 Tim. ii. 4 ; Jer. iv. 1-19 ; Luke v. 32.
Thur. 12	„ „ . .	Matt. xx. 16 ; Isa. xxiv. 15, 16 ; Jer. iv. 1-9 ; Gal. v. 1.
Tues. 17	Deptford . .	1 Pet. ii. 17 ; Heb. ix. 27 ; Heb. iii. 14 ; Phil. iv. 7.
Tues. 24	Canterbury .	2 Tim. ii. 4 ; Luke xvi. 31 ; Isa. xxvi. 21 ; John iii. 7 ; Heb. iv. 14.
Fri. 27	Zoar . .	Jer. iv. 1, 2.
Sun. 29	Bishop Bonner's	John viii. 12 ; Jer. v. 3, 4.
<b>March</b>		
Sun. 7	Bristol . .	Luke xxi. 34 ; Heb. ix. 27 ; Isa. xxvi. 21 ; Isa. xxiv. 5, 6 ; xii. etc. ; John xiii. 28 ; Luke xii. 7.

DATE.	PLACE.	TEXTS.
Thur. 11 Mon. 15	Kingswood . Pill . Coleford (Glos.)	Luke xxi. 34; John xiii. 28; John vii. 37. Matt. xvi. 26; John iii. 7. 2 Cor. viii. 9; Rom. xii. 1; Isa. lv. 7; 1 Pet. ii. 1; Matt. xi. 28; Heb. x. 36.
Thur. 18	Brecknock .	Matt. xvi. 26; Rom. iii. 23; Luke xxi. 34; Heb. xii. 28; ix. 27; Jer. viii. 22; John xvii. 3.
Mon. 22	Builth . Trevecca .	Mark iv. 18. Eph. ii. 8.
Sun. 28	Holyhead .	Luke xxi. 34.
Tues. 30	Dublin .	1 Thess. v. 16; Rom. viii. 13; 2 Cor. v. 7; 1 Pet. i. 6; 1 John iii. 21; 1 John i. 3; Matt. xi. 12; Rom. vi. 23; Gen. vi. 3; Luke xxi. 34.
Wed. 31	„	Isa. xxvi. 21; xxiv. 6, 7; xiii. 17; Amos iv. 12; Matt. xvi. 23; Mic. vi. 9; Dan. iii. 17; Luke xii. 7.
<b>April</b> Sat. 10		Heb. x. 27; Job xxii. 21; Matt. xxv. 1; Mark iv. 18; Ps. lxxvi. 11; Matt. xii. 43; 1 Thess. v. 12; 2 Cor. iv. 7; Ecc. ii. 2; Ps. cxlvii. 20; 1 Cor. xii. 11; Rom. iii. 19; Heb. iv. 14; John xiii. 28; 1 Cor. x. 11; 1 Pet. i. 3; 1 Cor. i. 24; Phil. iii. 10; Luke xxiv. 25; Jer. xxiii. 6; Luke x. 42; Isa. xlii. 19; Eph. iv. 29; Jer. iv. 1; 1 Cor. ix. 27; 2 Pet. iii. 7; Gal. ii. 17; Mark xvi. 16; 1 Thess. iii. 3; Rom. iii. 1.
Mon. 26	Edenderry .	John iii. 7; Heb. xii. 13; Acts xi. 26; Heb. x. 36.
Wed. 28	Tullamore .	Rom. vi. 23; Heb. iii. 13; Luke xiii. 23; Eph. iv. 2.
Fri. 30	Athlone .	Mark i. 18; Rom. viii. 13.
<b>May</b>		
Sat. 1	Birr .	Mark ii. 9; Hos. xi. 9; 1 John v. 11.
Sun. 2	Mountmellick .	1 Cor. i. 24; Heb. iii. 12; 2 Cor. v. 7; 2 Pet. i. 10.
Tues. 4	Portarlinton .	John vi. 67; iii. 7; Job xxii. 21; Eph. v. 8.
Thur. 6	Kilkenny .	2 Cor. viii. 9; Rom. xii. 1.
Fri. 7	Waterford .	Col. iii. 11; Eph. iv. 29; Heb. v. 12; John xvii. 3; Mark xvi. 16; Ps. xxxvii. 1.
Mon. 10	Clonmel .	Isa. lv. 7; 1 Pet. ii. 1, etc.; Matt. xvi. 26; Heb. x. 36.



DATE.	PLACE.	TEXTS.
Wed. 12	Cork . . .	1 Thess. v. 16; 1 John iii. 21; 2 Cor. v. 7; Rom. viii. 13; Job xxii. 21; 1 Pet. i. 6; 2 Cor. iv. 7; Mark iv. 18; Luke xxi. 36; Matt. xxv. 1, etc.; Mark xvi. 16; Matt. xii. 43; Mark viii. 34; 1 Cor. i. 4; Matt. ix. 5; Eph. iv. 29; Luke xiii. 23; Ps. xxxvii. 1; Ps. cxlvii. 20; 1 Cor. x. 12; Heb. ix. 27; Matt. xviii. 2; Acts xxiv. 14; 2 Pet. i. 6; 1 Cor. xiii. 13.
Mon. 24	Kinsale . . .	John iii. 7; Gen. vi. 3; Matt. xvi. 26.
	Inishannon . . .	Isa. lv. 7; 2 Cor. viii. 9.
Wed. 26	Bandon . . .	2 Cor. v. 7; Col. iii. 11; 1 Pet. i. 6; Job xxii. 21; Isa. xxvi. 21; Luke xxi. 34; xii. 7; Mark xvi. 16; iv. 18.
<b>June</b>		
Tues. 1	Cork . . .	1 Cor. ix. 27; Matt. xvi. 23; Eph. iv. 28; 2 Pet. iii. 7; Matt. xi. 12; Rom. iii. 19; Mic. vi. 9; Josh. x. 12; John xiv. 21; Col. iii. 11.
Tues. 8	Limerick . . .	Gal. v. 22; 1 John iii. 24; Rom. viii. 13; Eph. iv. 30; iv. 16; Luke xiii. 23; 1 John iii. 21; Mark iv. 18; Matt. xxv. 1, etc.; Isa. xxvi. 6; Gen. i. 27; 1 John v. 7; Isa. lviii. 12; Rom. iii. 1; 1 Cor. xv. 41; Matt. xxiii. 23; 2 Pet. iii. 7; Rom. vi. 23; Ecc. vi. 12; Eph. iii. 3; Mark viii. 34; 1 Cor. i. 24; Josh. x. 12; Isa. xxvi. 21.
Wed. 16	Newmarket . . .	Mark iv. 18; Matt. xvi. 26.
Thur. 17	Ballingarrane . . .	Jer. viii. 22; Rom. viii. 33; 1 Cor. i. 24.
Thur. 24	Ennis . . .	Isa. lv. 7; Gal. vi. 14; Job xxii. 21; Jer. vi. 16.
Sat. 26	Hollymount . . .	2 Cor. viii. 9; Gal. vi. 14; 1 Cor. i. 24; Rom. iii. 22.
Sun. 27	Castlebar . . .	Luke xiv. 17; xviii. 19, 20; Rom. xii. 1; 2 Kings v. 12; Acts iii. 26; Jer. viii. 22; Isa. lv. 7; Mark i. 15; 1 Kings xviii. 21; Ecc. ix. 10; Heb. viii. 10; Luke xv. 7; Mark iv. 18.
Tues. 29	Newport (Ireland)	Matt. xvi. 26; Gal. vi. 14.
<b>July</b>		
Sun. 4	Ballyhean . . .	Luke xv. 31.
Tues. 6	Aughrim . . .	1 Thess. v. 16; Eph. iv. 29; Matt. xvi. 23.

DATE.		PLACE.	TEXTS.
Thur.	8	Ahascragh .	1 Cor. xiii. 13; Job xxii. 21; John iii. 7.
Fri.	9	Athlone .	Job xxii. 21; 1 John iii. 21; Luke xxi. 34; Luke xiii. 23; Mark xvi. 16; 1 Cor. i. 24; 1 Pet. i. 6.
Mon.	12	Abbeyderg .	Matt. xi. 28; Hos. xiv. 4; Ecc. ix. 10.
		Longford .	2 Cor. viii. 9; Mark i. 15; Heb. iv. 14.
Tues.	13	Cleggill .	Isa. lv. 6.
Wed.	14	Coolalough .	Mark iv. 18; Col. iii. 11; Mark iv. 27.
Thur.	15	Tullamore .	Luke xv. 7; Matt. xi. 12; John iii. 7; Mark iv. 18.
Fri.	16	Tyrrell's Pass .	John iii. 7; Heb. iii. 13.
Sat.	17	Drumcree .	Rev. xx. 8, etc.; Heb. iv. 14.
Sun.	18	Rosmead .	Gal. vi. 14; Jer. viii. 22; Rom. iii. 1; Matt. xxii. 20; Phil. iv. 7.
Mon.	19	Newry .	Isa. lv. 6; Rom. xii. 1; Gal. vi. 14; Matt. xi. 28.
Wed.	21	Terryhoogan .	2 Cor. viii. 9; Mark i. 15.
Thur.	22	Lisburn .	2 Cor. iv. 5; Hos. xiv. 4; Ps. cxlvii. 3; Rom. iii. 23.
Fri.	23	Belfast .	Isa. lv. 6; 1 Cor. i. 24; xiii. 13; John vii. 37.
Sat.	24	Carrickfergus .	Jer. viii. 22; Isa. lv. 7; John iii. 7; 1 Kings xviii. 21.
Tues.	27	Lurgan .	2 Cor. viii. 9; Mark i. 15; John iii. 7; Heb. viii. 10.
Thur.	29	Newry .	1 Thess. v. 16; 1 Pet. ii. 21; Luke vii. 42; Rom. iv. 34; Ps. cxlvii. 3; Mark iv. 18; xii. 34.
<b>Aug.</b>			
Wed.	4	Portarlinton .	1 Pet. i. 4; Matt. xvi. 23; Luke xii. 7; Matt. ix. 5; Mark xvi. 16.
Thur.	5	Dublin .	Col. iii. 11; Matt. xxiii. 23; Eph. ii. 13; Heb. v. 12; Acts xxiv. 14; Mark ix. 44; Luke xvii. 1; 1 Cor. xv. 41; 1 Tim. vi. 12.
Sat.	14	Chester .	Heb. xiii. 1; 1 Cor. i. 24; 1 Kings xviii. 22; John xvi. 22; Luke xxi. 34.
Tues.	17	Bolton .	1 Thess. v. 16; Ps. xxxvii. 1; Luke xxi. 34; xii. 7.
Thur.	19	Manchester .	1 Cor. i. 24; Isa. xxvi. 21; 1 Pet. i. 24; 1 Pet. ii. 11.
Fri.	20	Chelmsorton .	Jer. viii. 22.
Sun.	22	Wednesbury .	Rom. iii. 1; Luke xiii. 23; Rom. x. 4; 1 John iii. 21; Luke xvi. 2; Rev. iii. 15; John xviii. 11; Mark i. 15.
Mon.	23	Dudley .	Matt. ix. 5; 1 Kings xviii. 21.
Tues.	24	Evesham .	Luke xxi. 34; Isa. xxvi. 21.
Thur.	26	Bristol .	Heb. xiii. 1; 1 Pet. iv. 10; 1 Tim. vi. 12; Rom. iii. 1; Amos iv. 12; Eph. ii. 12; 2 Thess. iii. 1-3.

DATE.		PLACE.	TEXTS.
Sun	29	Kingswood .	John viii. 12 ; Eph. ii. 12 ; Rev. iii. 15.
<b>Sept.</b>			
Sun.	5	Bristol . .	— xix. 29.
		Kingswood .	1 Cor. xv. 41 ; Ps. lxxxiv. 11.
Fri.	10	Bull and Mouth	Matt. xi. 28 ; Rom. xii. 1 ; Isa. lv. 7 ; Mark i. 15 ; Matt. xvi. 26 ; Jer. viii. 22 ; 1 Cor. vi. 19 ; John iv. 24.
Sat.	11	Bishop Bonner's	Mic. vi. 8.
Sun.	12	Chapel . .	Matt. xiii. 27 ; Gal. vi. 14 ; Matt. vi. 24 ; Ps. xci. 11.
		Snowsfields .	2 Tim. i. 6 ; Rom. viii. 13 ; Matt. ix. 5.
		Moorfields .	Matt. xiii. 16 ; Ezek. xviii. 31.
Mon.	13	Wapping . .	2 Tim. ii. 11-13.
Thur.	16	Bishop Bonner's	John iv. 24 ; Ps. xxxiv. 8 ; Luke xxiii. 43 ; Col. i. 14 ; 1 John i. 7.
		Westminster .	2 Tim. ii. 11 ; 1 Tim. vi. 12 ; Ps. xxxiv. 8 ; Matt. xx. 16 ; Tit. iii. 4, 5.
Sun.	19	London . .	Jer. v. <i>ult.</i>
		Bull and Mouth	Isa. lv. 6 ; Mark i. 15 ; Matt. xi. 28 ; [Rom.] xii. 1.
		Foundery . .	2 Tim. <i>ad fin.</i> ; Jer. v. <i>ult.</i> ; Luke vii. 16 ; Eph. ii. 13 ; vi. 10, 11 ; John vi. 69 ; Luke vii. 41 ; 2 Thess. ii. 7 ; John xx. 25 ; Rom. xv. 12 ; Heb. xiii. 9.
Fri.	24	Zoar . . .	2 Tim. iii. 5.
		Chapel . . .	Matt. xiii. 27 ; 2 Cor. iv. 2 ; Gal. vi. 14 ; Matt. vi. 24 ; Ps. xci. 11 ; Ps. xxxiv. 8 ; 2 Tim. iv. 5 ; Eph. iv. 3 ; Eph. iv. 29 ; John xv. 16 ; Col. i. 14 ; Rev. vii. 9, 10.
		Snowsfields .	Mic. vi. 8 ; Matt. xiii. 27 ; xx. 27 ; 2 Tim. iii. 16 ; 2 Cor. i. 22 ; Mark xiii. 37 ; Gal. ii. 20 ; Luke x. 42.
		Spitalfields .	Jer. v. 3, 4 ; Heb. iii. 13 ! Eph. iii. 13 ; Matt. xxii. 34 ; Gal. iii. 22 ; Luke xvii. 20 ; John vi. 35 ; Ps. cxxx. 7, 8.
In Sept. but not dated		Wapping . .	2 Tim. ii. 11 ; iii. 5 ; Hos. xiv. 4 ; Heb. xii. 24.
		Zoar . . .	2 Tim. iii. 5 ; Ps. xxxiv. 8 ; xxxvii. 1 ; 1 Cor. vi. 19 ; Rom. iii. 22 ; Acts xi. 26.
		Deptford . .	Ps. xxxiv. 8 ; Ps. cxxx. 7, 8 ; Jas. iv. 14.
		Moorfields .	Matt. xiii. 16 ; Ezek. xviii. 31.
		Brentford . .	Hos. xiv. 4 ; Jer. viii. 22 ; Job v. 18.

DATE.	PLACE.	TEXTS.
<b>Oct.</b> In Oct. but not dated	{ Bull and Mouth Snowsfields . Clapham .	1 Pet. ii. 1, etc. ; Rev. xx. 8, etc. Eph. i. 12 ; Luke xvii. 20 ; xxiii. 39, etc. Luke xxi. 34 ; Heb. viii. 11 ; 1 Cor. i. 30.
<b>Nov.</b>	{ Chapel . .	Rev. xix. 9 ; 2 Tim. ii. 20 ; Hab. ii. 5 ; John xiii. 27 ; Prov. xii. 27 ; 2 Thess. ii. 7 ; Ps. xciii. 1 ; Luke xvi. 9 ; Prov. xxiii. 23 ; 1 John iii. 9 ; 1 John i. 7 ; Acts ii. 42 ; John xx. 27.
In Nov. but not dated	{ Bull and Mouth Snowsfields .	John xvii. 3 ; Rom. iii. 22 ; Heb. xii. 28 ; Rom. viii. 33 ; Gal. iii. 22. Ps. lxix. 33 ; John vi. 29 ; 2 Tim. iii. 12 ; John xiii. 27 ; Ps. cxxx. 7, 8 ; John xx. <i>ult.</i> ; Heb. x. 36 ; Acts vi. 1 ; Ps. lxii. 1 ; Jas. iv. 14 ; Ps. xciii. 1 ; 2 Pet. i. 16 ; Acts vi. 8.
<b>Dec.</b> In Dec. but not dated	{ Foundery . Spitalfields .	Jas. iv. 14 ; Ecc. iv. 1, 2 ; 1 John i. 7. 1 Cor. iv. 5 ; Matt. xxiii. 42 ; Acts ii. 42 ; Rom. iii. 22.

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<b>Jan.</b>	{ Foundery . .	Hos. xiv. 4 ; Josh. x. 12 ; Rom. xii. 2 ; Ps. cxliv. <i>ult.</i> ; Mark vi. 12 ; Matt. x. 13 ; 1 Cor. xiii. 13 ; 1 Cor. xiii. 10 ; 2 Cor. vi. 2, 3 ; Luke xvii. 6 ; John xi. 26 ; John xiv. 27 ; Isa. i. 3 ; John vii. 17 ; Phil. ii. 5 ; Mark i. 15 ; Ps. xvi. 4 ; 1 Pet. iv. 2.
In Jan. but not dated	{ Chapel . .	Eph. iv. 22 ; Rom. iv. 13 ; Eph. iii. 14 ; Isa. li. 11, 22 ; liii. 5, 6 ; Matt. viii. 42 ; Mal. iii. 8 ; Isa. lviii. 5, 6 ; Matt. xviii. 3 ; Eph. vi. 4 ; Matt. ix. 24 ; xi. 25, etc. ; 1 Cor. xiii. 10 ; Eph. v. 8 ; 1 Thess. iv. 13, etc. ; Heb. ix. 11 ; 1 Cor. xv. 20.
	Bull and Mouth	Gal. vi. 14 ; 1 Cor. i. 30 ; Isa. xxx. 18 ; Rev. xxii. 17 ; John xi. 49 ; Tit. ii. <i>ult.</i>
	Lewisham .	Matt. viii. 1-3 ; Isa. xxxv. 8 ; 1 Pet. ii. 14 ; John iii. 7 ; Heb. viii. 12.
	Leigh . .	2 Tim. iii. 5 ; 1 Tim. vi. 12 ; John iii. 7 ; Heb. ix. 27.
	Lambeth .	Luke xvi. <i>ult.</i>
<b>Feb.</b>		
Fri. 11	Snowsfields .	2 Cor. vii. 1 ; Gal. i. 4 ; Luke ii. <i>ult.</i>
Fri. 25	„ .	Eph. ii. 1 ; Phil. iii. 3 ; John iv. 14.

DATE.	PLACE.	TEXTS.
In Feb. but not dated	Bull and Mouth	Mark xii. 34 ; Ps. cxlvii. 3 ; Luke xv. 7 ; Job vii. 18 ; Heb. viii. 11 ; John xi. 48 ; Isa. i. 3 ; 1 Cor. i. 24 ; Luke xii. 42.
<b>March</b>		
Tues. 1	Norwich . .	Ezek. xxxvii. 1 ; Luke xv. 7 ; Isa. lv. 7 ; 1 Cor. vi. 19 ; Jer. viii. 22 ; Heb. x. 36.
Sun. 13	Snowsfields . .	Matt. i. 21 ; Rom. vi. 23 ; Matt. vii. 16 ; Gen. xxviii. 20 ; 1 Cor. ii. 14 ; 1 Cor. x. 12 ; Ps. cxliv. <i>ult.</i> ; 2 Cor. iii. <i>ult.</i> ; Mark vi. 12 ; 2 Cor. vii. 1 ; Num. xxiii. 10 ; Deut. x. 12 ; Luke x. 23 ; 1 Thess. iii. 11, 12 ; Luke xxiv. 25 ; 1 Tim. iii. 16 ; John vii. 37.
Mon. 14	Canterbury . .	Eph. v. 8 ; Luke xxiv. 25 ; Mark i. 15 ; Isa. i. 3 ; 2 Pet. iii. 10 ; Luke xii. 42 ; John xi. 47 ; Mark x. 33 ; Hos. xiv. 4.
Wed. 30	Beaconsfield . .	Luke xv. 7 ; Jer. viii. 22 ; Mark i. 15.
In March but not dated	Bull and Mouth Bishop Bonner's Zoar . . Wapping . .	John vii. 37 ; 2 Cor. v. 15 ; Luke xxiv. 8. 1 Cor. ii. 14 ; Mal. iii. 3. Hos. xiv. 4 ; Matt. xi. 12 ; Luke vii. 42. Jas. iv. 16 ; 1 Cor. xiii. 13 ; 2 Cor. x. 5 ; Heb. vi. 1.
<b>April</b>		
Mon. 11	Spitalfields . .	Matt. iii. 7 ; iv. 13 ; Rom. xii. 1 ; 1 Pet. iii. 15 ; 1 Cor. ix. 24 ; Luke xiii. 6, etc. ; 1 Cor. xiii. 3 ; Gen. xxviii. 20 ; John vii. 37 ; xxi. 22 ; xiii. 34.
Tues. 12	Bedford . .	1 Cor. xv. 20.
Wed. 13	" . .	2 Cor. v. 7 ; Matt. xxii. 4.
Sat. 16	Birmingham . .	Ps. xvi. 4 ; Heb. xiii. ; Hos. xiv. 4 ; Heb. iii. 14.
	Dudley . .	Matt. xi. 28 ; Jer. viii. 22 ; Heb. viii. 10.
Mon. 18	Bilbrook . .	Heb. iv. 14 ; Rom. xii. 1.
Tues. 19	Poole . .	Heb. viii. 11 ; 1 Pet. i. 6.
Thur. 21	Liverpool . .	Deut. x. 12 ; 1 Cor. vi. 19 ; Rom. iii. 22 ; John vii. 37 ; 2 Pet. iii. 7 ; Heb. xii. 28 ; 1 Cor. i. 24 ; Job v. 18 ; Gal. iii. 22 ; Luke xii. 42 ; 1 John v. 19 ; Isa. xxx. 18 ; Ps. cxlvii. 3 ; Jas. ii. 22 ; Luke xxi. 34 ; Mark iv. 26 ; Gal. ii. 20 ; Job xxii. 21 ; Mark iv. 19 ; Heb. x. 36.
	Westminster . .	Hos. xiv. 4.
	Deptford . .	Hos. xiv. 4 ; Matt. x. 32.
In April but not dated	Zoar . . Snowsfields . .	John xxx. 18 ; Matt. x. 32 ; Isa. i. 3 ; John xi. 47 ; Matt. xxii. 4. 2 Tim. iv. 5, etc. ; John xiv. 2 ; Heb. iii. 9 ; John xxi. 15 ; Heb. iv. 13 ; Luke xxiv. 8.



DATE.		PLACE.	TEXTS.
In April but not dated		Alpraham .	Luke xv. 7.
<b>May</b>			
Mon.	2	Manchester .	1 Thess. v. 16 ; 1 Pet. i. 6 ; Matt. xvi. 23 ; Mark i. 15 ; Luke xxi. 34 ; John vii. 37 ; Hos. xiv. 4.
Tues.	3	Bolton .	1 Cor. i. 24 ; Ecc. ii. 2 ; Heb. ix. 27 ; Matt. xii. 43 ; Rom. iii. 1 ; Matt. ix. 5 ; 2 Cor. v. 7.
Wed.	4	Hayfield .	Heb. vi. 1.
Mon.	9	Huddersfield .	Gal. vi. 14 ; Eph. ii. 8.
Wed.	11	Wakefield .	John vii. 37 ; 1 Cor. i. 24 ; Ezek. xviii. 31.
Sun.	15	Bradford .	John vii. 37 ; 1 Thess. v. 16 ; Mark xvi. 16 ; 1 Pet. i. 6 ; 1 Cor. xiii. 13 ; Ps. xxxiv. 8.
		Birstall .	John vii. 37 ; Ps. xxxvii. 1 ; Mark i. 15 ; Gal. ii. 20.
Wed.	18	Halifax .	1 Cor. i. 24 ; Gen. vi. 5 ; John iii. 7.
		Heptonstall .	Rom. iii. 19 ; 1 Pet. i. 9 !
Thur.	19	Ewood .	Luke xxi. 34 ; 1 John iii. 1.
		Haslingden .	Luke xxi. 34.
Fri.	20	Roughlee .	Hos. xiv. 4.
		Keighley .	Ps. cxlvii. 3 ; 1 Cor. x. 12 ; Isa. i. 3.
Sat.	21	Bingley .	Isa. lv. 6 ; xxxv. 8.
Sun.	22	Haworth .	1 Pet. iv. 11 ; Isa. li. 12, etc.
Tues.	24	Whitehaven .	Hos. xiv. 4 ; 1 Pet. i. 6 ; Job xxii. 21 ; 1 John iii. 18 ; 2 Pet. iii. 7 ; Rom. viii. 13 ; Heb. ix. 27 ; Ps. xvi. 4 ; Rom. iii. 1 ; John iii. 37 ; Ps. xxxiv. 8.
Fri.	27	Branthwaite .	Gal. vi. 14 ; Ps. cxlvii. 3 ; 2 Cor. viii. 9.
Sun.	29	Cockermouth .	John vii. 37 ; 1 Cor. i. 24.
Mon.	30	Wigton .	Isa. lv. 7 ; Heb. viii. 11 ; iv. 14.
		Bramley .	Col. iii. 11 ; Gal. v. 22 ; Heb. iv. 14.
		Cleckheaton .	Mark xvi. 16.
		Leeds .	Ps. cxlvii. 20 ; 1 Cor. x. 11 ; John xiii. 28 ; Heb. ix. 27 ; Luke xii. 7 ; Ps. xxv. 14 ; Rom. xii. 6.
In May but not dated		Wycombe .	Mark iv. 18.
		Wednesbury .	1 Cor. i. 24 ; Mark xvi. 16 ; Isa. i. 3 ; John vii. 37.
		Warton .	2 Cor. viii. 9.
		Rodhill .	1 Cor. i. 24 ; 1 Thess. v. 16 ; 1 John iii. 1.
<b>June</b>			
Wed.	1	Glasgow .	Matt. xvi. 26 ; Mark i. 15 ; Matt. xi. 28 ; 1 Pet. ii. 1 ; John xvii. 3 ; Ps. cxlvii. 3 ; 1 Cor. i. 24.

DATE.	PLACE.	TEXTS.
Mon. 6	Musselburgh .	Gal. vi. 14; Mark i. 14; Jer. viii. 22; Rom. xii. 1.
Wed. 8	Dunbar . Berwick .	2 Cor. viii. 9; Isa. lv. 7; 1 Pet. ii. 1. Hos. xiv. 4; Job xxii. 21; Luke xxi. 34; Mark iv. 19.
Fri. 10	Kelso .	Isa. lv. 7; Mark i. 15.
Sat. 11	Wooler .	2 Cor. viii. 9.
Sun. 12	Alnwick .	1 Thess. v. 16; Ps. xxxiv. 8; Luke xvi. 30; Matt. xii. 42.
Mon. 13	Morpeth . Plessey . Newcastle .	Luke xv. 7; 1 Cor. i. 24! 2 Cor. v. 7; Acts xix. 2; Ps. xxxiv. 8. John viii. 12; Matt. xxiii. 23; Ps. xxxiv. 8; Hos. xiv. 4; Isa. i. 3; John xiii. 28; 2 Tim. iii. 5; Jer. v. 29; Luke xxi. 34; John vii. 37.
Tues. 14	Newcastle .	Eph. v. 8; 1 John iii. 21; Ps. cxlvii. 20; 1 Cor. x. 12; 2 Tim. ii. 20; 1 John i. 9; Mark i. 15; Ps. xvi. 4.
Thur. 16	Sunderland .	Job xxii. 21; 1 John iii. 21; Luke xiii. 23; 1 Pet. i. 6; Heb. viii. 11; 1 Cor. i. 24; Ps. xxxiv. 8; Heb. xiii. 1.
Sun. 19	Shields .	Luke xiv. 17.
Wed. 22	Chester-le-Street	Job xxii. 21; Rom. xii. 1.
Fri. 24	Biddick .	Hos. xiv. 4; Ezek. xviii. 32; Matt. ix. 5.
Sat. 25	Swalwell .	Heb. xiii. 1; iii. 14; 1 Cor. xiii. 13.
Sun. 26	Sheephill .	1 Cor. i. 24; John viii. 12! Mark xvi. 16; i. 15; 1 John iii. 8.
Mon. 27	Horsley . Prudhoe .	Job xxii. 21; 1 Pet. ii. 1. Ps. cxlvii. 3; 1 Pet. ii. 1; Matt. ix. 5.
In June but not dated	} The Fell .	Heb. iii. 11; John vii. 10, 12; Mark i. 15.
<b>July</b>		
Sat. 2	Newcastle .	Heb. xiii. 1; <i>F.</i> Heb. ix. 27; John xvi. 22; Luke xv. 1, etc.
Mon. 4	Durham .	Heb. x. 3, 14; 1 Cor. i. 24; Job xxii. 21.
Wed. 6	Hartlepool .	Matt. xvi. 26; Mark i. 15; Isa. lv.
	Stockton .	Heb. viii. 11; Col. iii. 9; John iv. 24!
Thur. 7	Yarm .	Jer. viii. 22; Heb. viii. 10; Rom. iii. 22; 1 Thess. v. 16; 1 Cor. xiii. 13.
	Osmotherley .	2 Cor. v. 7; Heb. vi. 1.
Sat. 9	Robin Hood's Bay	Matt. xi. 28; Rom. xii. 1; Matt. xvi. 26; Mark i. 15; Eph. ii. 8; Jer. viii. 22; Ps. xxxiv. 8.
Mon. 11	Slingsby .	Gal. vi. 14.

DATE.	PLACE.	TEXTS.
	York . .	Ps. xxxiv. 8; Mark xvi. 16; 1 Cor. xiii. 13; John vii. 37; Luke xxi. 34; 1 Cor. i. 24; Ps. xxxvii. 1.
Wed. 13	Poppleton . .	Heb. xi. 8!
Fri. 15	Pocklington . .	John vii. 37! Isa. xxxv. 8; Prov. iii. 17; 1 Cor. vii. 29.
	Epworth . .	2 Cor. v. 7; Eph. v. 8; Col. i. 9; 1 John iii. 21.
Sat. 16	Laceby . .	Eph. ii. 8; Matt. ix. 5; John vii. 37; Isa. xxx. 18.
	Grimsby . .	1 Thess. v. 16; Mark iv. 3, etc.; Job xxii. 21.
Mon. 18	„ . .	Rom. viii. 13; 1 Cor. i. 24; Ps. xxxvii. 1.
Wed. 20	Ferry . .	Ps. xxxiv. 8.
Thur. 21	Epworth . .	Luke xxi. 34; John xiii. 28; Heb. ix. 27.
Sat. 23	„ . .	Rom. viii. 13; Hos. xiv. 4; Matt. xvi. 23.
	Haxey . .	Heb. viii. 11; Acts v. 31; 2 Kings v. 12.
Sun. 24	Misterton . .	Gal. vi. 14; John iii. 7! Rev. xx. 1! Luke xii. 20!
Mon. 25	Epworth . .	Job xxii. 21; Mark iv. 3, etc.
	Clayworth . .	Heb. iv. 14.
	Rotherham . .	Mark xvi. 16; Eph. vi. 8; Ps. xxxiv. 8.
Tues. 26	Sheffield . .	John vii. 37; Heb. xiii. 1; Luke xxi. 34; xii. 7.
Wed. 27	Rotherham . .	Ps. xxxvii. 1; 2 Pet. i. 9; John xiv. 6.
Thur. 28	Woodseats . .	Heb. viii. 11; Isa. xl. 1.
Fri. 29	Nottingham . .	Heb. ix. 27; 1 Kings xviii. 21.
Sat. 30	Leicester . .	Jer. viii. 22; John xvii. 3.
	Markfield . .	Rom. viii. 13; Ps. cxlvii. 3.
<b>Aug.</b>		
Mon. 1	Bedford . .	1 Cor. i. 24; Heb. xii. 28; Rom. viii. 33.
Thur. 4	Foundery . .	Epistle to Titus; Luke xvi. 3; Ps. lxxi. 14; Luke xviii. 14; Matt. x. 21.
Sun. 7	Chapel . .	1 Kings xviii. 21; Matt. x. 21; Phil. iii. 20; Heb. x. 36; Rom. xiii. 12; x. ; John xx. 28; 2 Kings v. 12; 1 John i. 7; 1 Pet. i. 9; Rev. i. 8.
	Snowsfields . .	Acts v. 32; Ps. lxxi. 14; Phil. iii. 19; Acts xix. 2; John xix. 10; Acts xviii. 17; 1 Cor. iii. 8.
Sun. 14	Spitalfields . .	1 Cor. xii. 3; Heb. vi. 1; Ps. xix. 9, 10.
Tues. 16	Westminster . .	Tit. i. 15; 1 Cor. ix. 27; Ps. lxxxiv. 11; Rom. x. 3.

DATE.	PLACE.	TEXTS.
Thur. 18	Zoar . .	2 Cor. v. 19; Matt. x. 21; Heb. xiii. 20.
Wed. 24	Bristol . .	Tit. i. 1-4; Luke xvi. 3.
Fri. 26	Clutton . .	Isa. lv. 6.
	Middlezoy . .	Job xxii. 21; Mark iv. 3, etc.
Sat. 27	Tiverton . .	Eph. v. 8; Mark i. 15; 1 John v. 19.
Mon. 29	Launceston . .	Ps. xxxiv. 8; Luke xvi. 2; Acts xi. 26.
Tues. 30	Camelford. .	Job xxii. 21; Isa. i. 3; John vi. 37; Tit. ii. 14.
<b>Sept.</b>		
Sun. 4	St. Agnes . .	Luke xxiii. 23; John vii. 37; Isa. i. 3; 1 John i. 3.
Mon. 5	Illogan . .	Matt. ix. 5; Heb. ix. 27; Acts xvii. 23; Ps. xxxiv. 8.
Wed. 7	Camborne . .	Job xxii. 21.
Thur. 8	St. Agnes . .	1 Thess. v. 16; 1 John v. 19; 1 Pet. v. 10.
Fri. 9	Ludgvan . .	1 Cor. xiii. 13; Heb. iii. 12.
	St. Just . .	1 John i. 9; Luke xvi. 9; Hos. xiv. 4; John vii. 37.
Mon. 12	St. Ives . .	2 Cor. iv. 5; Mark i. 15; Ps. cxlvii. 20; Job xxii. 21; Luke xxi. 34; Jer. vi. 16; Mic. vi. 8.
Fri. 16	St. John's . .	Matt. xi. 28; 1 Pet. ii. 1; Matt. xvi. 26; Isa. xxx. 18; Jer. vi. 16.
Sun. 18	Redruth . .	Mark xvi. 16; Gal. vi. 14; Job xxii. 21.
Mon. 19	Penryn . .	1 Cor. i. 24; Mark i. 15; Ps. xxxiv. 8.
Wed. 21	Grampound . .	Isa. lv. 6.
	St. Ewe . .	Luke vii. 42; Col. iv. 5.
Thur. 22	St. Austell . .	Ps. xxxiv. 8; John xvii. 3; iv. 24; Rom. xii. 1; 1 Pet. i. 9.
Sun. 25	St. Stephens . .	Rom. iii. 22; Jer. viii. 22.
Wed. 28	Plymouth Dock . .	Ps. cxlvii. 20; 1 Cor. x. 11; Luke xxi. 34; John xxi. 22; Hos. xiv. 4; Luke ix. 62; Matt. xii. 20; 1 Cor. xiii. 4, etc.; 1 Pet. v. 11.
<b>Oct.</b>		
Sat. 1	Launceston . .	Matt. ix. 5; Hos. xiv. 4; Heb. iii. 14; 1 Pet. i. 9.
Sun. 2	Week St. Mary . .	Ps. xxxiv. 8; Mark i. 15; 1 Cor. i. 24.
Tues. 4	Bideford . .	Gal. vi. 14; John xvii. 3.
Wed. 5	Tiverton . .	Rom. iii. 1; 1 John i. 9; Heb. vii. 19; Matt. vi. 19.
Thur. 6	Halberton . .	1 Cor. i. 24; 1 John v. 19.
Fri. 7	Shepton . .	2 Pet. iii. 7; Heb. iii. 12; John vii. 37; 1 Pet. v. 8.

DATE.		PLACE.	TENTS.
Sun.	9	Bristol . .	Ps. xxxiv. 8 ; Epistle to Titus ; Eph. v. 8 ; Rom. x. 4 ; John viii. 12 ; John vii. 37 ; Isa. i. 3 ; Ps. xvi. 4 ; Gal. ii. 19 ; Mark i. 15 ; Ps. cxi. 4 ; Jer. v. 29 ; Hos. xiv. 4 ; 1 John i. 9 ; Eph. ii. 5, 6.
Mon.	17	Coleford . .	Hos. xiv. 4 ; Eph. v. 8 ; John iii. 7 ; Heb. vi. 1.
Wed.	19	Freshford . .	Eph. v. 8 ; Ps. xxxiv. 8 ; Isa. xl. 1.
Mon.	24	Bath . .	1 Cor. i. 24 ; John iii. 7 ; Gal. vi. 15 ;
		Eastcott . .	Jer. xxii. 8 ; Rom. xii. 1.
<b>Nov.</b>			
Tues.	1	Bristol . .	Ps. lxxxiv. 11 ; 1 Tim. iii. 16 ; Josh. x. 12.
Wed.	9	Chapel . .	Ps. xlix. 6 ; Heb. iii. 14 ; 1 Pet. i. 9.
Fri.	11	Bull and Mouth	2 Cor. v. 18 ; 1 Pet. i. 24 ; Rom. xii. 21.
Sat.	12	Snowsfields .	2 Thess. iii. 5 ; Isa. xxvi. 8 ; 1 John iv. 13 ; John v. 25 ; 1 Pet. i. 1-3 ; Matt. xx. 12.
		Foundery . .	John v. 25 ; 1 Pet. v. 8 ; Ps. xcvi. 1, 2 ; 1 Pet. i. 14.
Mon.	14	Barford <sup>1</sup> . .	Isa. xxxv. 8.
		Bedford <sup>1</sup> . .	John vi. 37 ; Isa. xl. 1 ; Hos. xiv. 4 ; Ps. lxxxiv. 11 ; Heb. iii. 15 ; John v. 25 ; Ps. xxxiv. 8.
Thur.	17	Norwich . .	2 Cor. iv. 5 ; Heb. xii. 28 ; 1 Cor. i. 24 ; John xvii. 3.
Sat.	19	„ . .	Isa. xxx. 18 ; Col. iii. 9 ; Matt. xi. 28.
Mon.	21	„ . .	Mark iv. 18 ; Rom. iii. 22 ; Gal. v. 18 ; Rom. viii. 33.
Wed.	23	„ . .	Job vii. 17 ; Gal. iii. 22 ; 1 Cor. xiii. 13.
Thur.	24	Lakenheath .	Jer. viii. 22 ; Mark i. 15 ; Isa. lv. 6 ; Rom. xii. 1 ; Matt. xvi. 26 ; 1 Pet. ii. 1, etc.
Mon.	28	Wapping . .	Luke xvi. 3 ; Isa. ix. 11 ; 1 Cor. vi. 19.
In Nov. but not dated		Bull and Mouth	John xi. 49 ! Tit. ii. 15 ; Gal. v. 18 ; 2 Cor. v. 18 ; Eccl. xi. 11 ; Mark xii. 34 ; iv. 26.
<b>Dec.</b>			
Thur.	1	Zoar . .	1 Tim. iii. 16 ; Rom. x. 4 ; Heb. iii. 14 ; 1 Pet. i. 9.
Sat.	3	Snowsfields .	Heb. ix. 12 ; 1 Pet. v. 8 ; Exod. xiv. 16 ; Mark iv. 26.
Sun.	4	Foundery . .	Rom. iv. ; iv. 5 ; 1 John iii. 8 ; Rom. x. 4.
Mon.	5	Wapping . .	Heb. xi. 1 ; 1 Pet. ii. 1, etc. ; 1 Cor. xiii. 1.

<sup>1</sup> Not in Sept., as in vol. iv. p. 240 *n.*



DATE.	PLACE.	TEXTS.
Wed. 7	Chapel . .	Heb. xiii. 8 ; 20 ; Phil. iv. 7 ; 1 Cor. ix. 24.
Thur. 8	Bishop Bonner's	Rev. xxii. 17 ; Mark iv. 26 ; 1 Pet. i. 9.
Sun. 18	Spitalfields .	Phil. iv. 4, etc. ; Joel ii. 14 ; 2 Chron. xx. 17.
Sun. 25	Chapel . .	1 John iii. 8 ; Matt. xxvi. 12 ; 1 Pet. ii. 13.
Mon. 26	Foundery . .	Rev. i. 8 ; First Epistle of Peter i. 2.
Thur. 29	" . .	Hag. ii. 7 ; Matt. xx. 12 ; Rom. xii. 21.
In Dec. but not dated	Bristol . .	Rev. iii. 8 ; Jas. iii. 2 ; 2 Cor. v. 19.
In 1757 no Month given	Bull and Mouth	Deut. x. 12 ; Jas. ii. 22 ; John iii. 8.
	Leicester ? .	Isa. lv. 7 ; Mark i. 15.
	Dewsbury .	Matt. ix. 5.
	Taunton . .	John xi. 48.

## 1758

<b>Jan.</b>		
Sun. 1	Bristol . .	2 Cor. v. 17 ; Heb. iii. 14 ; Isa. xxxv. 8.
	Kingswood .	Luke xiii. 7 ; 1 John iii. 8 ; Matt. v. 48 ; Heb. iii. 14.
Tues. 10	Bristol . .	Matt. x. 21 ; 1 Pet. v. 8 ; Rom. xv. 6.
Sun. 15	Spitalfields .	Rom. xii. 6 ; 1 Cor. viii. 1 ; Luke viii. 15 ; Eph. v. 9.
Mon. 16	Wapping . .	Gen. xxviii. 22 ; 1 Pet. ii. 14 ; 1 Tim. i. 8.
Tues. 17	Wandsworth .	Heb. viii. 11 ; Rom. iii. 22.
Thur. 26	Zoar . .	Tit. ii. 14 ; 1 John iii. 8 ; 1 John v. 12 ; John vi. 37.
Sat. 28	Foundery . .	Luke xviii. 41 ; 1 Thess. iv. 1 ; Luke xxi. <i>ult.</i>
<b>Feb.</b>		
Wed. 1	Chapel . .	Rom. xii. 21 ; Mark ii. 17 ; Lev. xxvi. 34 ; Gen. vi. 5 ; 2 Cor. xi. 2 ; 1 Pet. ii. 17 ; Ps. xxv. 13 ; 1 Thess. iv. 8 ; Matt. xi. 28 ; Acts xi. 21.
Fri. 3	Bull and Mouth	Ezek. xxxvii. 1 ; Gal. v. 25.
Fri. 10	" " "	Col. iii. 9 ; iv. 5 ; Isa. lviii. 5, 6 ; Matt. xxii. 4.
Sun. 12	Uxbridge . .	Mark xii. 34 ; 2 Cor. viii. 9.
Mon. 20	Maldon . .	Isa. lv. 7 ; Mark i. 15 ; Jer. viii. ; Rom. xii. 1.
Sun. 26	Foundery . .	Eph. iii. 1 ; Luke x. 11 ; John iv. 34.
<b>March</b>		
Fri. 3	Bull and Mouth	1 Cor. xiii. 13 ; Lam. iii. 39 ; Ps. ci. 2.
Sun. 12	Epworth . .	1 Pet. i. 9 ; 1 John iii. 8 ; 1 Pet. v. 8.

## B

- Sep. 3. 1758 1 Thes. 4. 8 Oct. 18, 17. Lu. 23, 39. 8, 15.  
 10. Gen. 6, 5. Matt. 26, 12. Oct. 1. 15 Lam. 3, 39.  
 29. 2 Cor. 7, 1. Matt. 22, 37. 40. Pra. 25. 14  
 Oct. 2. Eph. 6, 10 Isa. 40, 1 Gal. 6, 10, Isa. 37, 3.  
 1759. Jan. 3 1 Ep. Peter c. 3 & 4. 1<sup>st</sup> Tim. 4, 7, 24.  
 Sep. 28 H. C. 6, 1. Oct. 24. 16 Lu. 13. 37. 16. 37.  
 Oct. 1. 1 Pet. c. 4 & 5. Matt. 12, 20. 2<sup>nd</sup> Tim. 2, 9 Gal. 4. 18.  
 Rom. 12, 21. 1 Tim. 1 & 2 Cor. 13, 5 Ex. 23, 9.  
 18. Pra. 2. 11. Jer. 8, 20.  
 Aug. 29. 1760 1<sup>st</sup> Tim. 6, 27. Oct. 4. 31. Pra. 62. 1  
 Oct. 3. Gen. 22, 1. 2 Pet. 1. Thro' out. Prov. 3. 17.  
 8. 1 Thes. 5. 16. Matt. 25. 46. Lu. 20. 35.  
 11. Exo. 14. 15. Matt. 20, 15. Heb. 11. 1.  
 16. Gal. 2. 16. Lu. 8. 28. 1 Cor. 7. 29. Jer. 6. 16.  
 20. 1 Cor. 4. 5. Isa. 2. all. Pra. 50. 13. Heb. 19.  
 25. Rom. 12. 11. Mat. 5. 46. 1 Pet. 10. 35.  
 Nov. 3. Rev. 7. 13.  
 Oct. 17. 61 (Hab. 2. 1. Gal. 5, 5. Matt. 8. 2. 1<sup>st</sup> Tim. 19.  
 Broadford W. H. C. 11, 1. Eph. 1. 13. H. C. 7. 19. Pra. 62. 1.  
 1760 Bath. Isa. 6. 17. 1 Cor. 12. 29. Prov. 3. 17. Pra. 35. 27.  
 1760 Biddulph. 1 Cor. 1. 24. Matt. 6. 24. Lu. 10, 12.  
 March. Bosham. Isa. 55. 6. Matt. 11. 28. Jer. 8. 22.  
 Oct. 10. B. Dm. Gal. 6. 15. Isa. 35. 8.  
 Sep. B. A. C. Isa. 55. 7. 1<sup>st</sup> Tim. 3. Rom. 8. 13.  
 May 5. 1760 Lu. 13. 23.  
 1759 Birtal Gal. 4. 18. Pra. 25. 14. 1<sup>st</sup> Tim. 3. (Hab. 2. 1.  
 1761 1<sup>st</sup> Tim. 12. 2. 1 Cor. 7. 29. Mat. 4. 2. Gal. 5. 5. 1 Cor. 12. 3. Gal. 5. 22.  
 Apr. Boston Pra. 34 & Mark. 1. 15. 1<sup>st</sup> Tim. 37. Rom. 12. 1.  
 Aug. Mark. 16. 26.  
 1760 Brentford Isa. 55. 7. Mar. 1. 15. 2 Cor. 8. 9. Rom. 12. 1.  
 1761 Mat. 16. 26. 1 Cor. 6. 19. Mat. 11. 28. Mark. 16. 16.  
 1 Pet. 2. 1. Isa. 35. 8. H. C. 42. 28.

FACSIMILE PAGE OF THE SERMON REGISTER, IN WESLEY'S HANDWRITING.

(It is not always easy to distinguish the year to which an entry refers.)



DATE.	PLACE.	TEXTS.
Tues. 14	York . .	1 John iii. 8 ; 1 Pet. v. 8 ; John viii. 12 ! Luke xii. 7.
Thur. 16	Bradford Y. .	Rom. x. 4 ; ——— xxii. 20 ; xiii. 11 ; Tit. ii. 14 ; Isa. xxvi. 12.
Fri. 31	Dublin . .	Eph. v. 8 ; Tit. i. 1 ; ii. 14 ; 1 Pet. i. 9.
<b>April</b>		
Sun. 2	Dublin . .	1 John v. 11 ; Mark i. 15 ; Isa. xxxv. 8 ; i. 3.
Tues. 4	„ . .	Luke xiii. 23 ; Ps. xxv. 13 ; Isa. xxvi. 12.
Thur. 6	„ . .	Ecc. vi. 12 ; Matt. x. 21 ; Gen. vi. 5 ; xlix. 4.
Sat. 8	„ . .	Prov. xxiii. 23 ; Matt. ix. 3 ; Num. xxiii. 10.
Mon. 10	„ . .	Ps. xxxiv. 8 ; Gal. iv. 18 ; 2 Kings xx. 3.
Fri. 14	„ . .	2 Pet. i. 16 ; Heb. iii. 12, 13 ; Hos. xiv. 4.
Mon. 17	„ . .	Ps. xxxvi. 11 ; Matt. viii. 29 ; S.D. 1 Cor. iii. 8.
Thur. 20	„ . .	Matt. xix. 29 ; Ps. xxxvii. 1 ; Luke viii. 18.
Sat. 22	„ . .	2 Pet. i. 10 ; 2 Cor. ii. 2 ; John viii. 12 ; Acts xx. 26.
Mon. 24	„ . .	1 Tim. vi. 11, 12.
Tues. 25	Edenderry .	Rom. xii. 1 ; Job xxii. 21 ; 1 Cor i. 24.
Sat. 29	Mountmellick .	Ps. xxxiv. 8 ; cxlvii. 3 ; Isa. i. 3 ; Hos. xiv. 4.
<b>May</b>		
Mon. 1	„ . .	2 Cor. v. 7 ; Jer. vi. 16 ; Matt. xii. 20 ; Luke ix. 62 ; Gal. iv. 19.
	Tullamore .	Col. iii. 9 ; 1 John i. 3 ; Heb. ix. 27 ; Ps. xxv. 13.
Wed. 3	Coolalough .	1 Kings xviii. 21 ; Matt. xii. 43 ; 1 John i. 9.
Thur. 4	Tyrrell's Pass .	Matt. xxv. 1 ; Ps. xxxiv. 8 ; Heb. vii. 19.
Fri. 5	Carrickfergus .	Isa. xxxv. 8.
Sat. 6	Drumcree .	Matt. ix. 5 ; Eph. ii. 8.
Sun. 7	Rosmead .	John iii. 7 ; 1 Cor. i. 24 ; 1 Pet. i. 9.
Tues. 9	Newry . .	2 Cor. viii. 9 ; 1 Cor. vi. 19 ; Matt. xvi. 26.
	Terryhoogan .	Ps. xxxiv. 8 ; Heb. iii. 7 ; Matt. xi. 28 ; John vii. 37.
Wed. 10	Lisburn . .	1 John v. 11 ; Gen. vi. 5 ; Rom. viii. 33 ; Heb. xi. 1.
Fri. 12	Comber . .	Eph. ii. 8 ; Gal. vi. 14.
	Newtownards .	Isa. lv. 6 ; Mark i. 15 ; Rom. iii. 22 ; Gal. vi. 14.
Mon. 15	Larne . .	Mark i. 15 ; John iii. 7 ; 1 Cor. xiii. 13.

DATE.	PLACE.	TEXTS.
	Carrickfergus	Ps. cxlvii. 3 ; Col. iii. 9 ; Mark iv. 3 ; Hos. xiv.
Tues. 16	Lurgan . . .	John iii. 7 ; Matt. xxii. 4 ; Gal. iii. 22 ; 1 Cor. xiii. 13.
Thur. 18	Newry . . .	Heb. xii. 28 ; Deut. x. 12 ; Job vii. 18 ; John iv. 24.
Sun. 21	„ . . .	1 John v. 7 ; John iii. 7 ; Isa. xxx. 18.
Mon. 22	Cootehill . . .	John xvii. 3 ; Gal. vi. 14 ; Eph. ii. 8.
Tues. 23	Dingins . . .	Jer. viii. 22.
Wed. 24	Edgeworthtown	Isa. lv. 7 ; John iii. 7.
Thur. 25	Cleggill . . .	Ps. xxxiv. 8 ; 1 John v. 12.
Fri. 26	Granard . . .	Mark i. 15.
	Longford . . .	Rom. vi. 23 ; Acts xxiv. 14 ; Luke xv. 7.
Sat. 27	Sligo . . .	Matt. xxii. 4 ; xvi. 26 ; Isa. lv. 6 ; Mark i. 15.
Mon. 29	Castlebar . . .	John vii. 37 ; Heb. xii. 28 ; Acts xxiv. 14 ; Job vii. 18.
In May but not dated	} Drummersnave .	Jer. viii. 22 ; Luke xv. 7 ; Matt. xi. 28 ; Rom. xii. 1.
<b>June</b>		
Thur. 1	Castlebar . . .	Luke xii. 42 ; Rom. viii. 33 ; Gal. iii. 22 ; Isa. xxx. 18.
	Newport . . .	Ps. cxlvii. 3 ; John iii. 7 ; Acts xvii. 23, 30.
Sat. 3	Castlebar . . .	Mark vi. 16 ; xii. 34 ; Gal. vi. 14 ; Jas. ii. 22.
Mon. 5	„ . . .	Rom. iii. 22 ; Gen. xlix. 4 ; Hos. xiv. 4.
Wed. 7	Aughrim . . .	Rom. viii. 13 ; John iii. 7 ; Heb. iv. 7 ; Ezek. xxxvii. 1 ; 1 John iv. 13.
Fri. 9	Athlone . . .	Eph. v. 8 ; Mark i. 15 ; 2 Cor. v. 7.
Sun. 11	„ . . .	Acts xxiv. 14 ; Luke xv. 7 ; Hos. xiv. 4 ; 1 Pet. v. 8.
Tues. 13	Coolalough . . .	1 Pet. i. 24 ; Acts ix. 31 ; Isa. xl. 1.
Wed. 14	Birr . . .	John xvi. 22 ; Isa. xxxv. 8 ; Heb. iv. 7.
Fri. 16	Limerick . . .	Eph. v. 6, 8 ; Tit. i. 1 ; ii. 14 ; Luke xii. 21 ; xiii. 23.
Mon. 19	„ . . .	1 Pet. i. 9 ; Matt. ix. 5 ; Isa. xxxv. 8 ; Mark i. 15.
Wed. 21	„ . . .	Gen. xlix. 4 ; Heb. iii. 12 ; Luke xvi. 2 ; xxi. 34.
Sat. 24	„ . . .	Gen. vi. 5 ; 2 Kings xx. 3 ; Hos. xiv. 4 ; Ps. xxv. 14.
Tues. 27	„ . . .	Rom. xiii. 11, 12 ; John iii. 7 ; Isa. i. 3 ; Luke xiv. 24.
In June but not dated	} Alnwick ( <i>sic</i> ) <sup>1</sup> .	1 John i. 3 ; John vii. 37 ; iii. 7 ; viii. 12 ; Acts xix. 2 ; Gal. v. 25 ; Rom. xiii. 12 ; 2 Thess. iii. 5.

<sup>1</sup> This should probably have been entered under the year 1757.



DATE.	PLACE.	TEXTS.
<b>July</b>		
Sat. 1	Limerick <sup>1</sup> . .	Ps. xxxvii. 1 ; xxxiv. 8 ; John vii. 37 ; Heb. iii. 13 ; ix. 27.
Sat. 8	Cork . .	Gen. vi. 5 ; xlix. 4 ; Ps. xxxiv. 8 ; xxv. 14.
Mon. 10	„ . .	Rom. xiii. 11 ; Ecc. vi. 12 ; Heb. iii. 14 ; Rev. xiv. 13.
Tues. 11	Bandon . .	Ps. xxxiv. 8 ; 2 Tim. iii. 5 ; 1 Cor. i. 24.
	Cork . .	Prov. xxii. 6 ; Eph. ii. 5 ; 2 Tim. ii. 20.
Wed. 12	Bandon . .	Eph. v. 8 ; Ps. xxv. 13 ; Matt. vi. 24 ; Isa. i. 3.
Thur. 13	Kinsale . .	Gal. vi. 14 ; Ezek. xviii. 31 ; Eph. ii. 8.
Fri. 14	Bandon . .	Ps. cxxx. 8 ; Luke xiii. 23 ; John iii. 7 ; vii. 37.
Mon. 17	„ . .	1 John i. 9 ; Ezek. xviii. 31 ; Hos. xiv. 4 ; Isa. i. 3.
Tues. 18	Cork . .	1 Cor. ii. 14 ; Eph. vi. 1-9 ; 2 Kings xx. 3.
Thur. 20	„ . .	Ps. xvi. 4 ; Luke xvii. 10 ; John xxi. 22 ; 1 Kings xviii. 21.
Sat. 22	Court Matrix . .	Isa. lv. 7 ; Mark i. 15.
Mon. 24	Cork . .	1 Pet. v. 8 ; Hos. xiv. 4 ; Mark i. 15.
Thur. 27	„ . .	Isa. xxxv. 8 ; Rev. iii. 15 ; 1 Pet. i. 24 ; John vii. 37.
Sat. 29	Clare . .	2 Cor. viii. 9 ; Mark i. 15 ; Ecc. ix. 10 ; Hos. xiv. 4 ; Luke vii. 42.
	Ennis . .	Luke xiii. 23 ; Matt. xvi. 16 ; Jer. viii. 22.
Mon. 31	Cork . .	Luke xvi. 2 ; 2 Thess. iii. 5 ; 1 John i. 9 ; 1 Cor. xii. 3.
<b>Aug.</b>		
Thur. 3	„ . .	Acts xvii. 17 ; 1 Pet. i. 9 ; John ix. 7 ; Rom. xii. 21.
Sat. 5	„ . .	Tit. ii. 15 ; Heb. xiii. 20.
Sun. 13	Bristol . .	Gal. iv. 19 ; 1 Pet. i. and ii.
Tues. 15	„ . .	Acts xi. 26 ; 1 John v. 19 ; Eph. iv. 30.
Thur. 17	„ . .	Gen. xlix. 4 ; Matt. v. 48 ; 1 Cor. xii. 3.
Wed. 23	Fonmon . .	Hos. xiv. 4 ; Rom. iii. 1 ; 2 Cor. v. 7.
Sat. 26	„ . .	Heb. iii. 12.
	Neath . .	Hos. xiv. 4 ; Rom. xii. 1.
Sun. 27	Swansea . .	2 Cor. viii. 9 ; Matt. xvi. 26 ; Mark i. 15 ; Isa. lv. 7 ; Rom. xii. 1 ; Jer. viii. 22.
Mon. 28	Newton . .	Ps. xxxiv. 8.
<b>Sept.</b>		
Sun. 3	Bristol . .	1 Thess. iv. 8 ; Acts xviii. 17 ; Luke xxiii. 39 ; viii. 15.
	Kingswood . .	1 Thess. iv. 8 ; Isa. xxxv. 8 ; Luke viii. 15 ; 1 Pet. ii. 11.

<sup>1</sup> The note in vol. iv. p. 279 was written in error.

DATE.	PLACE.	TEXTS.
Sun. 10	Bristol . .	Gen. vi. 5 ; Matt. xxvi. 12 ; Acts i. 15 ; Lam. iii. 39.
Wed. 20	Shepton . .	John vi. 37 ; Acts xvii. 30 ; 1 Thess. iv. 8 ; Eph. ii. 9.
Sat. 23	Bristol . .	2 Cor. vii. 1 ; Matt. xxiii. 37, 40 ; Ps. xxv. 14.
Sun. 24	Kingswood .	Ez. xxxvi. 25 ; 1 Pet. ii. 24 ; Matt. xxii. 40.
Thur. 28	Bristol . .	Heb. vi. 1 ; Acts xxiv. 16 ; Luke ix. 62 ; John vi. 37.
<b>Oct.</b>		
Sun. 1	Bristol . .	1 Pet. iv. and v. ; Matt. xii. 20 ; Tit. ii. 9 ; Gal. iv. 18 ; Rom. xii. 21 ; 1 Tim. i. 8 ; 2 Cor. xiii. 5 ; Exod. xxiii. 9.
Mon. 2	Bradford W. .	Rom. iii. 19 ; 1 Pet. ii. 25 ; Eph. vi. 10 ; Matt. xxii. 40.
	Bristol . .	Eph. vi. 10 ; Isa. xl. 1 ; Gal. vi. 10 ; Isa. xxxvii. 3.
Tues. 3	Warminster <sup>1</sup> .	2 Cor. viii. 9.
Thur. 5	Portsmouth .	John iii. 7 ; Eph. vi. 10.
Fri. 6	Newport (Isle of Wight) .	John iii. 7 ; vii. 37.
Tues. 10	Rye . .	2 Cor. viii. 9 ; Rom. xii. 1 ; Isa. lv. 6 ; 1 Pet. ii. 1 ; Matt. xvi. 26.
Thur. 12	Rolvenden .	Gal. vi. 14 ; Mark i. 15.
	Northiam . .	Matt. xi. 28 ; Jer. viii. 22.
Sat. 14	Rye . .	Mark i. 15 ; Luke vii. 42 ; John xvii. 3 ; 1 Cor. xiii. 13.
Sun. 22	Snowsfields .	Luke viii. 48 ; 2 Tim. ii. 6 ; John xi. 25.
	Chapel . .	Prov. ii. 1-6 ; John iv. 24 ; Ps. ci. 2 ; Dan. ix. 24 ; 2 Tim. ii. 6 ; Jer. xxiii. 6 ; Jas. i. 27.
	Foundery . .	Phil. i. 9-12 ; 1 Pet. iii. 8 ; 1 Pet. iii. and iv.
Thur. 26	Maldon . .	John xvii. 3 ; Matt. xi. 28 ; Mark iv. 3, etc. ; Rom. iii. 22.
Fri. 27	Colchester .	2 Cor. viii. 9 ; Matt. xi. 28 ; Isa. lv. 6 ; Mark i. 15 ; Matt. xvi. 26 ; Rom. xii. 1.
Tues. 31	Norwich . .	John vii. 37 ; 1 Thess. v. 16 ; Mark xvi. 16 ; Ps. xxxvii. 1 ; Luke xii. 42 ; 1 Pet. ii. 24 ; Luke xvi. 9 ; Ps. cxlvii. 3 ; Rom. viii. 13 ; Mark xii. 34 ; Gen. vi. 5 ; John iii. 7 ; Matt. xxii. 4.
<b>Nov.</b>		
Mon. 6	Kenninghall .	2 Cor. viii. 9 ; v. 19 ; Gal. vi. 14.
Thur. 9	Wrestlingworth .	Isa. lv. 6 ; Matt. xvi. 26.
Sat. 11	Everton . .	John iii. 7 ; Jer. viii. 22 ; Ps. cxlvii. 3 ; Rom. xii. 1.

<sup>1</sup> Not in 1759, as in vol. iv. p. 356 *n*.

DATE.		PLACE.	TEXTS.
Fri.	17	Spitalfields .	1 Pet. iii. 12; 1 John iii. 1; Rom. xiii. 12.
Mon.	20	Zoar .	1 Tim. i. 8.
Sat.	25	Bull and Mouth .	2 Tim. ii. 6; Col. iii. 22; 1 John iii. 1; 1 Pet. iii. 8.
		Snowfields .	Heb. i. 14; viii. 10; Acts iv. 2; 1 Pet. iv. 3, etc.
Sun.	26	Foundery .	Isa. xl. 1; Gen. xlix. 4.
		Wapping <sup>1</sup> .	Heb. iii. 7; xii. 28.
Thur.	30	Wandsworth .	Matt. xvi. 26; John vii. 37.
In Nov. but not dated		Deptford	John iv. 24; 1 John iii. 1, etc.
<b>Dec.</b>			
Tues.	5	Bull and Mouth	Matt. xviii. 15.
Thur.	7	Zoar .	Rom. xiii. <i>ult.</i>
Sat.	9	Chapel .	Isa. xxx. 18; xl. 1; Gen. xlix. 5; Isa. v. 25.
Mon.	11	Wandsworth .	2 Cor. viii. 9; Rom. xii. 1; Isa. lv. 7; 1 Pet. ii. 1; Heb. xii. 28; Matt. xi. 28; 1 Cor. vi. 19; Mark i. 15.
Mon.	18	Everton .	John xvii. 3; 2 Cor. viii. 9; Matt. xi. 28; Mark i. 15.
Tues.	19	Lakenheath .	Isa. xxxv. 8; Prov. ii. 1, etc.; 1 John iii. 8.
Wed.	20	Norwich .	Ps. xxxiv. 8; Col. iii. 11; Eph. iv. 29; Isa. xxxv. 8; Rom. xii. 21; Prov. ii. 12; Matt. xi. 28.
Sun.	24	„ .	Jer. viii. 22; Acts xxiv. 14; Matt. xvi. 26.
Mon.	25	„ .	2 Cor. viii. 9; Rom. viii. 33; 1 John iii. 8; Heb. xiii. 1.
Wed.	27	Edmundsbury (Bury St. Ed- munds)	2 Cor. v. 18; Gal. iii. 9; Ps. cxlvii. 3; 1 Pet. ii. 1, etc.
Thur.	28	Colchester .	John xvii. 3; 1 Cor. vi. 19; John iv. 24; Mark iv. 3, etc.
Sun.	31	Spitalfields .	Isa. xxxvii. 3; Acts xvii. 26.
		Snowfields .	Acts xxviii. 22; Jas. ii. 14, 22.
		Bull and Mouth	Gen. xlix. 4; Isa. i. 3; Acts xviii. 19.
		Foundery .	1 Pet. iv. 7 <i>ad fin.</i> ; Isa. xxv. 4.
In Dec. but not dated		Bishop Bonner's	1 John iv. 13; Luke xvi. 31; Acts xi. 26.
<b>Jan.</b>			
Wed.	3	Bristol .	1 Ep. Peter iii. and iv.; — — — 7; Dan. ix. 24.
Sun.	7	Kingswood .	Isa. xl. 1; 1 Pet. i. 9; iv. 8, 18; v. 10.

<sup>1</sup> Not on Oct. 26, as in vol. iv. p. 289*n*.

DATE.	PLACE.	TEXTS.
Thur. 11	Sarum . .	Gen. vi. 5 ; John iii. 7 ; 1 Pet. iv. 7 ; 1 Cor. i. 24 ; 1 Pet. i. 9 ; Matt. xxii. 4 ; Ecc. ix. 10 ; 1 Pet. iv. 18.
Fri. 12	Whitchurch .	Isa. lv. 7 ; xxxv. 8 ; Dan. ix. 7 ; Ps. cxlvii. 3 ; John iii. 7 ; Matt. xi. 28 ; Jer. viii. 22.
Sun. 14	Foundery . . Chapel . .	Matt. xii. 22 ; 1 Pet. iv. 8 ; 5 <i>ad fn.</i> Rom. xii. 11 ; Heb. xi. 1 ; 1 Pet. iv. 11 ; 1 Cor. vi. 19 ; 1 Pet. iv. 19 ; Gal. vi. 10 ; iv. 18 ; 1 Cor. x. 20 ; xiv. 1 ; Luke viii. 10 ; 1 Cor. xv. 19 ; 1 Pet. v. 5 ; 2 Cor. iii. 8 ; Mark xi. 24 ; Matt. xx. 15 ; Joel ii. 12 ; Eph. v. 16.
Mon. 15	Wapping . .	Heb. xi. 1 ; 1 Cor. ii. 12 ; Matt. xii. 22 ; Lev. xxvi. 11 ; John iii. 7 ; Matt. xii. 20 ; Ps. x. 12.
Thur. 18	Zoar . .	2 Pet. i. 4 ; John iv. 24 ; Rom. xii. 1 ; Deut. xii. 10.
Fri. 19	Bull and Mouth .	Isa. xxxv. 8 ; Ps. xxxvii. 1 ; Matt. xvi. 26.
Sat. 20	Spitalfields .	1 Cor. ii. 12 ; Ps. cxxvi. 8 ; Matt. xxv. 1,
Sun. 21	Foundery . .	Matt. xix. 22 ; xxvi. 46 ; Ps. cxix. 137 ; Dan. iv. 27.
Tues. 23	Spitalfields . Deptford . . Welling . .	Isa. lv. 2, 3 ; Matt. xiii. 27 ; Gal. vi. 16. Heb. xi. 1 ; John vi. 27 ; Gen. vi. 5. Isa. lv. 6 ; Rom. xii. 1 ; Matt. xi. 28 ; xvi. 26.
Thur. 25	Bishop Bonner's	1 Pet. iv. 18 ; Acts xvii. 23 ; Heb. vi. 1.
Wed. 31	Bull and Mouth	Ps. xxxiv. 8 ; John iii. 7 ; Luke xvi. 9 ; Ps. lxii. 1 ; 2 Pet. ii. 9 ; Phil. iv. 4.
<b>Feb.</b>		
Sat. 3	Spitalfields .	1 Cor. xv. 19 ; Matt. xxv. 46 ; 2 Cor. vi. 1 ; xiii. 9.
Mon. 5	Zoar . .	Isa. xxxv. 8 ; Matt. xxv. 26 ; Acts xxvi. 18 ; 1 Pet. iv. 17.
Tues. 6	Westminster .	Matt. xxv. 46 ; 1 Pet. v. 11.
Wed 14	Wandsworth .	Jer. viii. 22 ; Job vii. 18 ; Isa. xxxv. 7 ; Dan. ix. 7.
Fri. 16	Spitalfields .	Isa. lviii. 5-12 ; Gen. iii. 19 ; Acts xvii. 27 ; Gal. v. 18.
Sun. 18	Foundery . .	Gen. iii. 10 ; Luke x. 28 ; Mark xiii. <i>ult.</i> ; Acts xvii. 10.
Sat. 24	Spitalfields .	Eph. i. 13 ; Luke viii. 10 ; Jas. i. 27 ; Ps. lxii. 1 ; 1 Pet. iii. 18 ; Acts xvii. 8.
Tues. 27	Lady Hunting- don's	1 Cor. xiii. 13.

DATE.	PLACE.	TEXTS.
<b>March</b>		
Sat. 3	Colchester .	Deut. x. 12; Isa. xxxv. 8; Luke xv. 7; 1 Pet. ii. 1; John vii. 37.
Tues. 6	Norwich .	Deut. x. 12; Gal. v. 22, 25; 1 Cor. i. 30; Mark iv. 26; John xvii. 3; Gal. v. 18; v. 8; John iv. 24; Rom. iii. 22; Rev. xxii. 17; Isa. lv. 7; 1 Thess. iv. 8; Isa. i. 3; 2 Cor. iv. 5; Jas. ii. 22; xii.; Rev. xx. 9; Eph. iv. 29; John xi. 48; Matt. xii. 42; Gal. iii. 22; 1 John v. 12; Matt. xxv. 1, etc.; Ps. xxxiv. 8; Gen. vi. 5; Rom. iii. 19; Selfden. Isa. xxxv. 8; 1 Cor. i. 30; Gal. vi. 14; Epistle to Titus; Ps. cxlvii. 3; Ecc. vi. 12; Matt. ix. 5; 1 Cor. i. 24; Phil. i. 21.
Sun. 25	Forngett .	2 Cor. viii. 9; 1 Cor. i. 30; Matt. xxii. 4.
<b>April</b>		
Sun. 1	Norwich .	Mark xvi. 16; 1 Cor. xiii. 13.
Tues. 3	Boston .	Ps. xxxiv. 8; Mark i. 15; John vii. 37; Rom. xii. 1.
Wed. 4	Horncastle .	Isa. lv. 7; Matt. xvi. 26.
Thur. 5	Mareham .	Matt. xi. 28.
Fri. 6	Elkington .	Heb. viii. 10; Luke xv. 7.
Sun. 8	Grimsby .	2 Cor. v. 7; 1 Tim. iv. 7; 1 John i. 3; 1 Pet. i. 24; v. 8; Luke xvi. 2; Hos. xiv. 4; Ps. xxxv. 27; Gal. ii. 20; Heb. xii. 2; Matt. v. 48; Gal. v. 5; 1 Tim. iv. 8.
Tues. 10	Epworth .	Eph. ii. 4, 5; Mark i. 15; Rom. x. 4.
Thur. 12	" .	2 Tim. iii. 5; Heb. ix. 13; Rom. vi. 4.
Fri. 13	Alkborough .	2 Cor. viii. 9!
Sun. 15	Epworth .	Luke xxiv. 34; xxiv. 25; Col. iii. 1-4.
(Easter Sunday)		
Tues. 17	Belton .	1 Cor. i. 30.
Wed. 18	Selby .	Mark i. 15.
	York .	Ezek. xviii. 31; Heb. iii. 14; v. 12; 1 John i. 3.
Fri. 20	Tadcaster .	1 John i. 9; Mark i. 15.
	Leeds .	John vii. 37; Isa. i. 3; Matt. v. 48; Jer. vi. 16.
Sat. 21	Stainland .	Acts xviii. 17.
	Manchester .	Tit. ii. 12; Ps. xxv. 14; 1 John v. 7; iii. 24.
Mon. 23	" .	Rom. iii. 1; Gen. vi. 3! Matt. vi. 24; Prov. xxii. 6.



DATE.	PLACE.	TEXTS.
Tues. 24	Macclesfield .	Gal. vi. 14; Matt. xx. 4; Isa. lv. 7; Luke xxiv. 34.
Wed. 25	Manchester .	2 Tim. ii. 20; 1 Thess. v. 12; 1 John v. 9; 1 Cor. xiii. 9.
Thur. 26	Booth Bank .	2 Cor. v. 7.
Fri. 27	Manchester .	Ps. xvi. 4; Ecc. ii. 2; Rom. iii. 19; Gen. vi. 5; John iii. 7.
Sun. 29	Stockport .	Matt. xvi. 26; Isa. xxxv. 8; John xvii. 3.
Mon. 30	Acton Bridge .	John xvii. 3.
	Altrincham (?) .	John vii. 37.
<b>May</b>		
Thur. 3	Liverpool .	Matt. xxii. 4; Rom. xii. 21; Luke xv. 31, 7; 1 Cor. xii. 3; Ps. xxxiv. 8; 1 Thess. iii. 3; 1 John iii. 8; Col. iv. 5; Acts xi. 26; Eph. iv. 30.
Wed. 9	Downall Green .	Eph. ii. 8; 1 Cor. i. 30.
	Bolton .	John iv. 14; iii. 7; Rom. xv. 16; xiii. 11, 12; Ps. lxii. 1.
Fri. 11	Lower Darwen .	Gal. vi. 14; Rom. iii. 22.
Sat. 12	Whitehaven .	Ps. xxv. 14; Gen. vi. 5; John iii. 7.
Mon. 14	„ .	Tit. iii. 1-8; 1 Pet. i. 9, 22; Matt. v. 48; Matt. xvi. 26.
Tues. 15	Lorton .	Gal. vi. 14.
Thur. 17	Whitehaven .	Ecc. vi. 12; xi. 1; Gal. iv. 18.
Sun. 20	„ .	1 Cor. xiii. 13; Acts ix. 31; xvii. 30.
	Cockermouth .	Job xxii. 21; Ecc. vii. 10.
Wed. 23	Glasgow .	John vii. 37; Isa. xxxv. 8; Mark xvi. 16.
Fri. 25	„ .	Gal. iii. 22; Mark iv. 3, etc.; Rom. xii. 1.
Sun. 27	„ .	Rev. xxii. 17; Gen. vi. 5; John iii. 7.
Mon. 28	Musselburgh .	Rom. viii. 33; John vii. 37.
Tues. 29	„ .	Matt. xi. 28; 1 Pet. ii. 1, etc.; John xvii. 3.
Thur. 31	Dunbar .	Matt. xvi. 26; Mark i. 15.
<b>June</b>		
Fri. 1	Berwick .	Ezek. xviii. 32; Rev. iii. 20; John iii. 7.
Mon. 4	Newcastle .	John xiv. 22; 1 Pet. i. and ii.; 1 Cor. vi. 19.
Wed. 6	The Fell .	John vii. 37! Matt. ix. 5; Rom. iii. 1; Hos. viii. 11; Luke xiii. 23; Tit. ii. 12; John iv. 24; Gal. v. 22; Matt. v. 48; Heb. iii. 14.
Sat. 9	Garth Heads .	1 Kings xviii. 21! John vi. 37; Acts xviii. 17.
	Gateshead. .	Ps. xxv. 13!

DATE.	PLACE.	TEXTS.
Sun. 10	Sunderland .	1 Kings xviii. 21 ; Luke xv. 7 ! Gen. vi. 5 ; 1 Cor. i. 30.
Fri. 15	Gateshead .	Rom. x. 4 ; Rev. iii. 15 ; Gen. xlix. 4.
	Newlands .	Hos. xiv. 4.
Sat. 16	Widdrington .	Hos. xiv. 4 ; John vi. 37.
Thur. 21	Nafferton .	1 Cor. i. 24 ; Luke xvi. 31.
	Sunderland .	Matt. xvi. 26 ; Col. iii. 9 ; 1 Cor. vii. 29 ; Rom. iii. 1 ; 1 Cor. vii. 35.
Sun. 24	Shields .	Isa. xxxv. 8 ; lv. 7 ! 1 John v. 19 ; Hos. xiv. 4.
Tues. 26	Gateshead .	Gal. iv. 18 ; Isa. xl. 1 ; 1 Pet. v. 7.
Sat. 30	Winlaton .	2 Cor. viii. 9 ! 1 Cor. i. 30.
<b>July</b>		
Mon. 2	Hartlepool .	2 Cor. viii. 9 ; Mark xvi. 16 ; John xvii. 3.
Wed. 4	Stockton .	Ecc. ix. 10 ; 1 Kings xviii. 21 ; 2 Kings v. 12 ; 1 John v. 15.
Sat. 7	Hutton Rudby .	John iii. 7 ! Matt. ix. 5 ; 1 John iii. 1 ; Ps. lxii. 1.
	Potto .	Heb. iv. 14.
Sun. 8	Stokesley .	Luke xiii. 23 ; xv. 7 !
	Guisborough .	Matt. xxii. 4 ! 1 Cor. i. 30 ; Mark i. 15.
Tues. 10	Scarborough .	John xvii. 3 ; Rom. xii. 1.
Wed. 11	York .	Matt. xvi. 23 ; Rom. iii. 19 ; Matt. xxiii. 23 ; Ecc. ii. 2 ; vi. 12 ; Rom. iii. 1 ; John iii. 16 ; Isa. xl. 1.
Tues. 17	" .	Matt. ix. 5 ; Acts xx. 32 ; Jer. vi. 16.
	Otley .	Ps. cxlvii. 3 ! Rom. xii. 1 !
Wed. 18	Guisley .	Rom. iii. 23 ; viii. 33 ; Luke xx. 34.
Thur. 19	Keighley .	1 Thess. v. 16 ; Luke xii. 7 ; 1 Pet. v. 8.
Fri. 20	Broad Clough .	2 Cor. v. 19 ; 1 Pet. ii. 2.
Sat. 21	Gaulksholme .	Rev. xxii. 17.
Sun. 22	Haworth .	Matt. v. 20 ; Heb. iv. 14 ; Luke xxiv. 25.
Thur. 26	Morley .	John vi. 37 ; 1 Thess. iv. 8 ; Acts xvii. 30.
Fri. 27	Batley Carr .	John iii. 7 ; Heb. iii. 14.
Sat. 28	Gomersal .	Matt. ix. 5.
Sun. 29	Birstall .	Gal. iv. 18 ; Ps. xxv. 14 ; John xvii. 3 ; Heb. ii. 1.
In July but not dated	} Knaresborough	Matt. xi. 28.
		Leeds .
<b>Aug.</b>		
Thur. 2	Sheffield .	1 John iii. 1.
Fri. 3	Gainsborough .	Matt. xvi. 26 ; 1 Cor. i. 24.
	North Scarle .	Matt. xxii. 4.
Sun. 5	Everton .	Ps. xxv. 14 ; Heb. xi. 1 ; Ps. ix. 17.

DATE.	PLACE.	TEXTS.
Thur. 9	Foundery .	Luke i. 6; xxii. 19; John v. 39; Eph. v. 29.
Fri. 10	„ .	Ps. ix. 17; 2 Pet. throughout; Gal. v. 22; Jer. viii. 20; Matt. xxii. 12; Eph. vi. 12; Prov. ii. 1-5.
Sun. 12	Moorfields .	1 Kings xviii. 21; 2 Kings v. 12.
Sat. 25	Snowsfields .	1 John ii. 12; Acts xxiv. 27; Rom. xvi. 16.
	Chapel .	Acts xxiv. 16; Phil. iv. 4, etc.; Ps. ciii. 2.
Mon. 27	Bedford .	2 Kings v. 12; 1 Pet. v. 8; Jer. viii. 20; 1 Pet. i. 4.
Wed. 29	Lakenheath .	1 John v. 19; Luke ix. 62; Acts xvii. 23; Hos. xiv. 4.
Thur. 30	Norwich .	1 Thess. i. 16; Rom. xii. 1; Luke xvi. 31; xv. 7; John xvi. 22; iii. 7; 1 John v. 12; Acts xi. 26; xvii. 23; Ecc. xi. 1; 1 Cor. vi. 19; Mark i. 15; 1 Pet. ii. 1; Heb. xii. 28; 1 John v. 19; Hos. xiv. 4; Job xxii. 21; Phil. iv. 7.
Sept.		
Tues. 4	Hempnall .	Eph. ii. 8; 1 Cor. i. 30.
Thur. 13	Sundon .	2 Cor. viii. 9; Isa. lv. 7; Matt. xi. 28; xvi. 26.
Sun. 16	Snowsfields .	Matt. xvii. 20; Ecc. ix. 10; Matt. xxiv. 37.
Mon. 24	Basingstoke .	Isa. lv. 7; John xvii. 3; Rom. viii. 13.
Thur. 27	Bradford .	Heb. iv. 14; Acts xxiv. 16; Heb. vi. 1; Matt. xiii. 27; 1 Tim. i. 8.
Oct.		
Sun. 7	North Common.	Jer. viii. 22; Rom. iii. 22; Heb. viii. 11.
Thur. 18	Bristol .	Ps. ii. 11; Jer. viii. 20.
Mon. 22	Coleford .	Matt. xii. 20; Tit. ii. 14; Eph. i. 13; Phil. iii. 8; Isa. xl. 1; xxxvii. 3; Gal. v. 5; Matt. viii. 2.
Wed. 24	Frome .	Ps. xxxiv. 8; 1 Cor. i. 24; Jer. vi. 16.
Thur. 25	Andover .	Mark i. 15; Isa. lv. 7; Rom. xii. 1.
Sun. 28	Snowsfields .	Luke xiv. 20; 1 Pet. v. 12; John iii. 7; Heb. vii. 19.
Mon. 29	Spitalfields .	Eph. v. 15; Luke xx. 34; Phil. i. 9; John viii. 12.
Tues. 30	Deptford .	Jer. viii. 20; vi. 16.
In Oct. but not dated	} Kingswood .	Tit. ii. 11; Jer. viii. 20; Luke ix. 62.
Nov.		
Wed. 7	Bishop Bonner's	2 Pet. i. 4; 1 Pet. v. 10; iv. 17; Ps. lxii. 1.

DATE.	PLACE.	TEXTS.
Thur. 8	Chapel . .	1 Pet. iv. 17 ; Acts ix. 31 ; Ps. lxii. 1.
Sun. 18	Foundery . .	Neh. xiii. 16 ; Ps. lxii. 1 ; ciii. 2.
	Spitalfields . .	Phil. i. 20.
Sat. 24	Everton . .	Rom. viii. 33 ; 1 John v. 19 ; Deut. x. 12 ; Matt. xvi. 26.
Sun. 25	„ . .	Gal. iii. 22 ; Heb. iii. 14 ; 1 Pet. ii. 1, etc. ; Matt. ix. 5.
Mon. 26	Wrestlingworth .	John vii. 37 ! Rom. iii. 22 ; Gal. iii. 22 ; Joel ii. 13.
Fri. 30	Bull and Mouth	Ps. l. 13 ; 2 Pet. iii. 8 ; Acts x. 35 ; 2 Pet. iii. 17, 18.
<b>Dec.</b>		
Sun. 2	Spitalfields . .	Rom. xiii. 14 ; 2 Pet. iii. 18.
Mon. 3	Wapping . .	Heb. ix. 14 ; Isa. xxxv. 8 ; 1 Pet. v. 8.
Tues. 4	Foundery . .	2 Pet. iii. 8, 10 ; Acts xvi. 30 ; ix. 31.
Thur. 6	Zoar . .	Rom. iii. 19 ; 2 Pet. iii. 10, 17, 18.
Sat. 8	Snowsfields . .	Isa. xxx. 18, etc. ; 2 Pet. iii. 8.
Sun. 9	Chapel . .	Jas. ii. 12 ; 2 Pet. iii. 8, 10, 18.
Tues. 11	Everton (?) . .	Rom. x. <i>ult.</i> ; 1 Thess. iv. 8 ; Rom. xiii. 14.
Sun. 16	Spitalfields . .	1 Cor. iv. 5.

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<b>Jan.</b>		
Tues. 1	Norwich . .	Luke xiii. 6 ; 2 Cor. v. 17, etc. ; Rom. xii. 11 ; 1 John iii. 8 ; 1 Tim. i. 15 ; Matt. xxv. 1 ; Ps. cxlvii. 20 ; 1 Cor. x. 11 ; Rom. xiii. 14 ; Matt. xiii. 27 ; Jas. ii. 12 ; Matt. xii. 20 ; Gal. v. 1 ; Heb. xi. 1 ; 1 John iii. 21 ; Matt. xxv. 46 ; xvi. 23 ; Matt. xx. 15 ; Jer. viii. 20 ; 2 Cor. xiii. 11.
Fri. 4	Forncett . .	Mark i. 15.
Sun. 6	Langham . .	John vii. 37.
Tues. 8	Foundery . .	Acts xiv. 22 ; Rom. iii. 28 ; xii. 5 ; Isa. li. 16 ; 1 Cor. iii. 12 ; Jas. iii. 2 ; Matt. xx. 16 ; 1 Cor. vii. 35.
Fri. 11	Bull and Mouth	Heb. vii. 19 ; Rom. xii. 2 ; Heb. ix. 13 ; Rom. xiv. 23 ; Jas. iii. 2 ; 1 Cor. vii. 37 ; Rom. xiv. 7 ; 1 Cor. vii. 37.
Sun. 13	Wapping . .	Rom. xii. 1 ; 1 Cor. iii. 12 ; ix. 27 ; Num. xxiii. 10.
Tues. 15	Basingstoke . .	2 Cor. viii. 9 ; Mark i. 15 ; Rom. xii. 1 ; Jer. viii. 22.
Thur. 17	Chapel . .	Rom. xiv. 23 ; 1 Cor. v. 11 ; Jas. iii. 2 ; Matt. xviii. 3.
Sat. 19	Snowsfields . .	Rom. x. 4 ; 1 Cor. i. 24 ; Gen. xlix. 4 ; 1 Cor. xiii. 13.

DATE.	PLACE.	TEXTS.
Sun. 20	Spitalfields .	Matt. xviii. 3 ; Gen. i. 27 ; 1 Cor. xiii. 4-8.
Thur. 24	Brentford .	Isa. lv. 7 ; Mark i. 15 ; 2 Cor. viii. 9 ; Rom. xii. 1.
Sun. 27	Chapel .	Neh. xiii. 16 ; Rev. vii. 13, etc. ; 1 Cor. iv. 2.
Thur. 31	Westminster .	Isa. li. 16 ; 1 Cor. vii. 37 ; Gal. iii. 7 ; v. 1 ; Ps. cvii. 2.
<b>Feb.</b>		
Sat. 2	Snowsfields .	2 Cor. v. 17 ; xi. 3 ; Matt. xx. 15.
Mon. 4	Zoar .	Rom. xiv. 7 ; Jas. iii. 2 ; 1 Cor. vi. 9 ; Acts i. 25.
Wed. 6	Bull and Mouth	1 Cor. vii. 29 ; Joel ii. 13 ; Ps. xxxv. 27 ; Gal. iii. 20.
Thur. 7	Bishop Bonner's Bull and Mouth	2 Pet. iii. 18 ; Phil. iii. 8. 1 John iii. 22 ; Mark ix. 23 ; Gal. vi. 2 ; Luke x. 42 ; 1 Pet. i. 9.
Sat. 9	Chapel .	1 Cor. vii. 29 ; Ps. li. 8, 9 ; 2 Cor. xi. 3, 14.
Tues. 12	Deptford .	1 Pet. v. 10 ; Gal. iii. 7 ; Ps. lxxv. 1, 2 ; Gal. v. 1.
	Welling .	Mark xvi. 16 ; 1 Cor. vi. 19 ; Isa. xxxv. 8 ; Heb. xii. 28.
	Sevenoaks .	Gal. vi. 14 ; Rom. xii. 1.
Sun. 17	Foundery .	1 Cor. xiii. 13 ; Matt. xx. 15 ; 2 Cor. xiii. 11.
Wed. 20	Chapel .	Joel ii. 13 ; Gal. v. 22 ; Matt. xx. 15 ; xi. 28.
Sun. 24	„ .	Acts i. 25 ; Gal. ii. 20 ; Ps. xxxv. 27 ; Heb. ii. 1.
Mon. 25	Wapping .	Eph. ii. 8 ; Isa. lxii. 11 ; Gal. iv. 10 ; v. 6.
<b>March</b>		
Sat. 1	Snowsfields .	Eph. v. 24 ; Isa. xl. 28 ; Acts xiv. 22.
Sun. 2	Spitalfields .	Luke xiii. 23 ; Isa. xxv. 12 ; Matt. xxiii. 37.
Sat. 8	Wolverhampton	Luke xv. 7 ; Rom. iii. 17.
	Burslem <sup>1</sup> .	Isa. lv. 6 ; Matt. xi. 28 ; Jer. viii. 22.
Mon. 10	Biddulph .	1 Cor. i. 24.
Tues. 11	Leeds .	Heb. xi. 1 ; 1 Cor. vii. 29 ; 1 Pet. v. 10.
Thur. 13	Manchester .	Matt. ix. 5 ; Isa. lviii. 3 ; Matt. iii. 8 ; 1 Cor. vii. 29 ; Luke xvi. 2 ; Rev. iii. 2.
Wed. 19	Liverpool .	1 Thess. v. 16 ; Isa. i. 3 ; Mark xvi. 16 ; 2 Pet. i. 4 ; Matt. ix. 5 ; Jas. ii. 12 ; Isa. xxxv. 8 ; Acts xxiv. 14 ; Heb. ix. 13 ; Gal. v. 25 ; Ecc. xi. 1 ; vi. 12 ; Acts xvii. 23 ; Ecc. ix. 10 ; 2 Cor. v. 19 ; 2 Kings v. 12 ; Phil. iv. 7 ; Rev. xxii. 17 ; John iii. 7 ; Gal. v. 18.

<sup>1</sup> Delete note 3, p. 373, vol. iv.



DATE.	PLACE.	TEXTS.
Thur. 20	Liverpool . .	2 Cor. v. 19 ; Gal. v. 25 ; Mark xii. 34 ; Psa. xxxvii. 1.
Sat. 22	„ . .	Luke viii. 37 ; Rom. viii. 13 ; John xi. 47 ; Luke xxi. ; Ezek. xxxvii. 1.
Wed. 26	Little Leigh . .	Acts xviii. 17 ; 2 Kings v. 12.
In March but not dated	Liverpool . .	Luke xxiv. 34 ; xxv. ; Col. iii. 1-4 ; 1 Cor. i. 30.
	Bolton . .	John viii. 12 ; 2 Cor. xiii. 11.
<b>April</b>		
Tues. 1	Dublin . .	John vi. 37 ; iv. 34 ; 1 Tim. i. 8 ; 1 John iii. 1.
Thur. 3	„ . .	Ps. ci. 2 ; 2 Cor. v. 14 ; Heb. ix. 13.
Fri. 4	„ . .	Rom. vi. 4 ; Ezek. xxxvii. 1 ; Luke xxiv. 34 ; xxv.
Sun. 6 (Easter Sunday)	„ . .	Col. iii. 1, 2, 3, 4 ; Acts v. 31 ; Dan. ix. 24.
Thur. 10	„ . .	Isa. xl. 1 ; xxxvii. 3 ; Matt. xii. 20 ; xx. 15.
Sun. 13	„ . .	Matt. xiii. 27 ; xxv. 46 ; xvi. 26 ; xxii. 4.
Tues. 15	„ . .	Rom. xii. 15 ; 11 ; Gal. vi. 10 ; Isa. lv. 7.
Thur. 17	„ . .	2 Cor. viii. 9 ; 1 Cor. xiii. 9 ; Luke viii. 18 ; 28.
Fri. 18	„ . .	Heb. xi. 1 ; Luke ix. 62 ; Eph. i. 13 ; Gen. iii. 19.
Sun. 20	„ . .	Jer. vi. 16 ; viii. 20 ; 1 Pet. iii. 18 ; v. 10.
Mon. 21	Rosmead . .	Matt. xii. 20 ; Phil. iv. 7.
Wed. 23	Newry . .	Gal. iv. 18, 19 ; Acts xviii. 17 ; Gal. v. 6 ; John vi. 37 ; Gen. xlix. 4 ; Isa. xl. 1.
Mon. 28 In April but not dated	Rathfryland . .	Mark i. 15.
	Drumcree . .	1 Thess. iv. 8.
<b>May</b>		
Thur. 1	Moirra . .	John xvii. 3 ; Heb. viii. 11 ; Matt. xvi. 26 ; Gal. vi. 14.
Fri. 2	Lisburn . .	John vi. 37 ; 1 John v. 19 ; Matt. xii. 20.
Sun. 4	Newtownards . .	Ps. cxlvii. 3 ; Rom. viii. 33.
Mon. 5	Belfast . .	Luke xiii. 23.
	Carrickfergus . .	Isa. xxxv. 8 ; 1 Pet. ii. 1, etc. ; Mark xii. 34 ; Acts xvii. 30.
Thur. 8	Ballymena . .	John xvii. 3.
Sat. 10	Garvagh . .	Isa. lv. 7 ; Mark i. 15 ; Matt. xi. 28.
Wed. 14	Cootehill . .	Heb. iv. 14 ; Rom. xii. 1.

DATE.	PLACE.	TEXTS.
Thur. 15	Sligo . . .	Deut. x. 12; John iv. 24; Mark xvi. 16; xii. 34; Isa. xxx. 18; Rom. viii. 33; 1 Cor. i. 24; xiii. 13; 2 Cor. viii. 9; 1 Pet. ii. 1; Mark iv. 3, 27; Matt. xi. 28.
Mon. 19	Castlebar . . .	John vi. 37; Acts xxiv. 6; xvii. 6; Luke xx. 34; 1 Pet. i. 4, 16; Lam. iii. 39; Isa. xxxvii. 3; Gal. v. 22; 1 Thess. iv. 8; John xiv. 21; xvi. 8, 9; Eph. i. 13; Rom. xiii. 14; Prov. iii. 17.
Tues. 27	Sligo . . .	Jer. viii. 22; Isa. xxxv. 8; John xvii. 3; Mic. vi. 7.
Thur. 29 In May but not dated	Aughrim . . . } Drummernave Lurgan . . .	1 Cor. vii. 29; 2 Cor. v. 19; Heb. x. 36; Mark xvi. 16; Phil. iv. 7. Matt. xvi. 26; Gal. iii. 22; Isa. xxxv. 8; Heb. xii. 28; Jer. vi. 16. 1 Cor. i. 24; Jer. viii. 20.
<b>June</b>		
Sun. 1 (?)	Athlone <sup>1</sup> . . .	John vi. 37; 1 John v. 8; John iii. 7; 2 Pet. i. 4; 1 Pet. i. 24, v. 10; Acts x. 34; Matt. xxv. 46; Isa. i. 3; Luke xx. 34; Rom. xiii. 14; xii. 21; Ps. l. 14; Luke xvi. 31.
Tues. 3	Manulla . . .	Eph. ii. 8.
Thur. 12	Longford . . .	Matt. ix. 5; John vi. 37.
Sat. 14	Tyrrell's Pass . . .	2 Pet. iii. 8, 10; Acts xvii. 30; xxiv. 16.
Mon. 16	Edenderry . . .	Heb. iii. 7; 1 Pet. ii. 1; Rom. xiv. 7; Jer. vi. 16; Rom. xiv. 7; Prov. iii. 17.
Wed. 18	Portarlinton . . .	Acts xviii. 17; Rom. xii. 11; Prov. iii. 17.
Sat. 21	Tullamore . . .	Gal. v. 6; Isa. li. 12; Ezek. xviii. 31.
Wed. 25	Sligo . . .	Phil. iv. 7; 2 Cor. viii. 9; 1 Pet. ii. 1; Matt. xi. 28; Mark iv. 3; Jer. viii. 22; Mark iv. 27; Isa. xxxv. 8; John xvii. 3; Mic. vi. 7.
In June but not dated	} Moate . . .	Eph. ii. 8.
<b>July</b>		
Wed. 2	Birr <sup>1</sup> . . .	1 John iii. 8; Col. iv. 5; Acts xi. 26.
Fri. 4	Limerick . . .	John vi. 37; Matt. v. 48; xx. 15; xxv. 46; Jer. vi. 16; 1 Cor. vii. 29, 36; 2 Cor. xi. 3; Luke xx. 34; Acts x. 35; xvii. 30; 2 Pet. i. 4; 1 Cor. iii. 11, etc.; Jas. iii. 2; Ps. xxxv. 27; Col. iv. 5; Ps. lxii. 1; 1 Pet. i. 24; v. 10; iv. 7; Isa. lv. 1; xl. 1; Luke ix. 62; Ps. l. 14; Rev. vii. 13.

<sup>1</sup> Note 2 on p. 391 and notes 1 and 5 on p. 396, vol. iv., should be deleted.

DATE.	PLACE.	TEXTS.
Wed. 16	Newmarket .	Rom. iii. 22.
Sun. 20	Broad Clough .	2 Cor. v. 19; 1 Pet. ii. 2.
Tues. 22	Clonmel .	Jer. vi. 16; Isa. lv. 1; Camp, Heb. xiii. 13.
	Waterford. .	1 John v. 19; Matt. xii. 43; Isa. i. 3; 1 Kings xviii. 21; John iii. 7; Ecc. ix. 10.
Sat. 26	Cork .	John vi. 37; iv. 34; Isa. xxxvii. 3; xl. 1; 2 Tim. ii. 5; Luke ix. 62; 1 John iii. 1; Matt. v. 48; xii. 20; xxv. 26; xx. 15; 1 Cor. vii. 29; xi. 36; iii. 11; Jas. iii. 2; Acts x. 35; xvii. 6-30; Luke xix. 42; Gal. iv. 18; 2 Pet. i. 4; Heb. xi. 1; Ezek. xviii. 31; Rom. xii. 11; Acts xxiv. 16; Rev. vii. 10; Heb. vi. 1; Eph. i. 13; 2 Pet. iii. 8; Ecc. iii. 19; Isa. i. 3; Gen. xxii. 1, 2; Ps. xlii. 1; Jer. vi. 16; viii. 20; Gal. vi. 10.
<b>Aug.</b>		
Fri. 1	Bandon .	Jer. vi. 16; 1 Kings xviii. 21; Luke ix. 62; Gal. iv. 18; Matt. xii. 20; 1 Cor. vii. 29, 36; Prov. iii. 17; Ezek. xviii. 31.
Wed. 20	Dublin .	John xiv. 6; Ps. lxii. 1; Acts xvii. 30; 1 Cor. vii. 29; Rom. xiii. 14; 2 Pet. iii. 18.
Sun. 24	The Ship .	Prov. iii. 7; Matt. xvi. 26.
Fri. 29	Bristol .	John xiv. 6; Rom. iii. 27; Acts xix. 31; Ps. lxii. 1.
In Aug. but not dated		Kingswood . 1 Cor. xiii. 4, etc.; Gen. xxii. 1; 2 Pet. i. 5, etc.
<b>Sept.</b>		
Mon. 1	Middlezoy .	1 Cor. vii. 29; Luke ix. 62.
Fri. 5	Launceston .	Rom. xii. 21.
Sat. 6	Trewalder .	Tit. ii. 14; Isa. xl. 1.
Sun. 7	Port Isaac .	Gal. v. 22; Isa. xxxvii. 3; Ps. lxii. 1.
Thur. 11	St. Ives .	Gen. xlix. 4; Ps. xxxiv. 8; lxii. 1; Acts xviii. 19.
Sat. 13	Lelant .	Isa. xxxv. 8.
Sun. 14	St. Ives .	Hos. xiv. 4.
Tues. 16	St. Just .	Hos. viii. 11; Luke ix. 62; Matt. xii. 20; 1 John iii. 1, etc.
Wed. 17	Penzance .	Acts xxiv. 14.
Thur. 18	Newlyn .	Jer. viii. 20; Rom. xii. 21.
Fri. 19	St. John's .	Rom. xii. 20.
Sat. 20	Redruth .	Ps. l. 13; Matt. xxii. 4; Acts xvii. 30; 1 John iii. 1, etc.; Rom. xiii. 12.

DATE.	PLACE.	TEXTS.
	Besore . .	1 Cor. vii. 29 ; Gal. iv. 18.
Mon. 22	Penryn . .	John xvii. 3 ; Rom. xiii. 14.
Tues. 23	Mevagissey . .	Jer. viii. 22 ; Heb. xii. 28.
Wed. 24 <sup>1</sup>	St. Austell . .	Isa. [i.] 3 ; Ezek. xviii. 31 ; 1 Cor. vii. 29.
Sat. 27	Liskeard . .	Isa. lv. 6 ; Gal. vi. 14.
Tues. 30	Cullompton . .	John vi. 37 ; Rom. xiii. 11.
In Sept. but not dated	{ Bizulla . .	John vi. 37.
	{ Luxulyan . .	Hos. xiv. 4 ; Mark i. 15.
<b>Oct.</b>		
Thur. 2	Maiden Down . .	Isa. xxxv. 8.
	Bridgwater . .	Isa. lv. 6.
	Bawdrip . .	Acts v. 31.
Fri. 3	Bristol . .	Gen. xxii. 1 ; 1 Pet. throughout ; Prov. iii. 17.
Wed. 8	„ . .	1 Thess. v. 16 ; Matt. xxv. 46 ; Luke xx. 35.
Thur. 9	Pill . .	Heb. viii. 11 ; Luke xv. 7 ; Ps. xxxiv. 8.
Fri. 10	Bedminster . .	Gal. vi. 15 ; Isa. xxxv. 8.
Sat. 11	Bristol . .	Exod. xiv. 15 ; Matt. xx. 15 ; xiii. 27 ; Heb. xi. 1.
Sun. 12	Kingswood . .	Matt. xx. 15 ; Exod. xiv. 15 ; 1 John iii. 1, etc.
Thur. 16	Bristol . .	Gal. ii. 16 ; Luke viii. 28 ; 1 Cor. vii. 29 ; Jer. vi. 16.
Sun. 19	Bradford W. . .	Rom. x. 4 ; Heb. vi. 1 ; Gen. vi. 5 ; John iii. 7.
Mon. 20	Bristol . .	1 Cor. iv. 5 ; Isa. ii. ult. ; Ps. l. 13 ; Heb. vii. 19.
Wed. 22	Pensford . .	Eph. ii. 8.
Sat. 25	Bristol . .	Rom. xii. 11 ; xiii. 11 ; Matt. v. 46 ; Acts x. 35.
Sun. 26	Kingswood . .	Rom. xii. 11 ; 2 Pet. iii. 18 ; 1 Cor. vii. 35.
<b>Nov.</b>		
Mon. 3	Bristol . .	Rev. vii. 13.
	Bath . .	Jer. vi. 17 ; 1 Cor. vii. 29 ; Prov. iii. 17 ; Ps. xxxv. 27 ; Matt. vi. 24 ; Luke x. 42.
Thur. 6	Sarum . .	Jer. viii. 20 ; 1 Cor. xiii. 4 ; Rom. xii. 11 ; 1 Cor. xiii. 13.
Fri. 7	Andover . .	Acts xviii. 17.
	Wapping . .	Gal. i. 3 ; Acts xxii. 16.
Sun. 9	Foundery . .	Phil. iii. 20 ; Gal. i.-iv. ; Matt. vi. 20 ; Acts xiv. 22 ; Phil. iii. 1 ; Eph. iii. 3 ; 2 Cor. vi. 2.
	Chapel . .	Matt. xxi. 21 ; Gal. iii. 3 ; Jas. v. 20 ; Exod. xiv. 15.

<sup>1</sup> Delete note 3, p. 412, vol. iv.

DATE.	PLACE.	TEXTS.
Wed. 19	Bull and Mouth	Prov. iii. 17; Heb. ii. 1; Ecc. iii. 18; Gal. iii. 22.
Sat. 29	Snowsfields	Heb. v. 12; Isa. liii. 5; Acts xxi. 14.
Sun. 30	Spitalfields	Rom. x. 13; Matt. v. 6; 2 Cor. x. 5.
<b>Dec.</b>		
Thur. 18	Zoar.	Rom. iii. 11; Luke xviii. 1; Phil. iii. 1; Gal. iv. 7.
Sun. 21	Chapel	Eph. ii. 19; John xx. 22; Acts xxi. 14; John xxi. 19.
Tues. 23	Sevenoaks	Jer. viii. 22; 1 Pet. ii. 1, etc.; John xvii. 1; 1 Pet. i. 9.
Thur. 25	Chapel	Heb. i. 1-4; Gal. iii. 12, etc.; Matt. xxiii. 37; Phil. iii. 1.
Tues. 30	Spitalfields	Ps. cxli. 3; 1 Cor. x. 31; Eph. v. 1, 2.
In 1760 no month given	Claireconnel	1 Cor. i. 30.
<b>1761</b>		
<b>Jan.</b>		
Thur. 1	Chapel	2 Cor. v. 19; x. 5; Ps. cxli. 3; Matt. iii. 12; Rom. iii. 22; Eph. iii. 3; Luke xiii. 2.
Sat. 3	Snowsfields	Rom. ii. 28; Matt. iii. 12; Ps. lxxiv. 20, etc.
Sat. 17	Norwich	Eph. i. 13; Matt. xvi. 21; xx. 12; v. 48; John vi. 37.
Mon. 19	"	Luke ix. 62; 1 Pet. i. 9; Luke ii. 52; Rom. xii. 21, 11; Isa. xxxvii. 3; xl. 1.
Fri. 23	"	Gal. iv. 8; Heb. vii. 19; Luke xx. 34; Acts xvii. 30; Jer. vi. 16.
Sun. 25	"	1 John iii. 1; Lam. iii. 49; Acts xviii. 17; Ps. l. 13; Ps. lxii. 1.
<b>Feb.</b>		
Mon. 2	Harston	2 Cor. viii. 9.
Tues. 3	Melbourne	Isa. lv. 6; Mark i. 15.
Sun. 8	Spitalfields	2 Cor. vi. 1; Phil. iii. 13; i. 28; Rom. vii. 4.
Mon. 9	Wapping	2 Cor. v. 18; Ecc. xii. 13.
Wed. 11	Bull and Mouth	Gal. iv. 4; Ps. lxxv. 1, 2; Luke xvii. 20.
Fri. 13	Chapel	Rev. iii. 6; Joel ii. 14; 1 Thess. iv. 7.
Sun. 15	"	Matt. xv. 28; Gal. iv. 18; v. 5; Eph. iv. 30.
	Snowsfields	Ps. lxxvii. 3; Gal. v. 6; Luke v. 13; Luke xii. 13; Eph. v. 12; Col. iii. 5; 1 John v. 19; Jude 22.



DATE.	PLACE	TEXTS.
Sun. 22	Foundery . .	Luke v. 13 ; Gal. v. ; Eph. ii. 9 ; 1 John i. 9 ; Matt. v. 48 ; 1 Cor. ix. 22 ; Rom. x. 4 ; Ps. cvii. 2 ; 1 Pet. iv. 10 ; Eph. iv. 30 ; Mark ix. 23.
	Chapel . .	Rom. vi. 23 ; Heb. vii. 19 ; Rom. xii. 5 ; xiv. 7.
<b>March</b>		
Sun. 1	Chapel . .	Gal. iv. 30 ; v. 6 ; Luke xii. 20 ; Phil. iii. 8.
Mon. 9	Wycombe . .	1 Cor. i. 24.
Tues. 10	Evesham . .	1 Pet. i. 9 ; Rom. xii. 21 ; 1 Thess. iv. 8 ; Hos. xiv. 4.
Wed. 11	Stanley . .	Tit. ii. 14.
Thur. 12	Birmingham . .	John v. 19 ; Heb. vi. 1 ; Gal. iv. 18 ; Isa. xxvi. 12.
Sun. 15	Wednesbury . .	1 Pet. i. 9 ; John vi. 37 ; Phil. iii. 8 ; Ps. lxii. 1 ; Matt. xx. 15 ; viii. 2.
Mon. 16	Shrewsbury . .	Isa. lv. 7 ; Mark i. 15.
Thur. 19	Billbrook . .	Ecc. ix. 10.
	Burslem . .	John vi. 37 ; 2 Cor. viii. 9 ; v. 19 ; Rom. vi. 4.
Sat. 21	Biddulph . .	1 Pet. i. 9.
Mon. 23	Leeds . .	Mark xiii. ; Ps. lxii. 1 ; 1 Pet. i. 9 ; Eph. i. 13 ; 1 Cor. xiii. 4.
Wed. 25	Stockport . .	Luke xxiv. 25 ; Heb. viii. 11 ; Rom. xii. 1.
Fri. 27	Bridgefield . .	John vii. 37.
Sat. 28	Manchester . .	1 Pet. v. 8 ; Isa. xxvi. 12 ; Gen. xlix. 4 ; Acts xviii. 17 ; Heb. xi. 1 ; John iv. 34 ; Gal. iv. 18 ; Isa. xl. 1 ; xxxvii. 3 ; 1 John iii. 1 ; Matt. xx. 15 ; v. 48.
In March but not dated	} Bolton . .	Tit. ii. 14 ; Rom. xii. 21 ; Ecc. vi. 12 ; Isa. i. 3.
<b>April</b>		
Thur. 2	Tattenhall . .	Matt. xi. 28.
Sat. 4	Liverpool . .	Acts xvii. 30 ; x. 34 ; Matt. xiii. 27 ; xxv. 46 ; 1 Kings xviii. 21 ; Jer. vi. 16 ; Luke ix. 62 ; xx. 34 ; Jer. viii. 20 ; Heb. vi. 1 ; Rev. xx. 11 ; Isa. ii. 22 ; Acts xxiv. 16 ; Gal. v. 6 ; 2 Pet. i. 4 ; 1 Pet. i. 12.
Mon. 13	Bolton . .	Jer. vi. 16 ; Gal. iv. 18 ; Isa. xxvi. ; Heb. xi. 1 ; Matt. viii. 2.
Sun. 19	Workington . .	John xvii. 3.

DATE	PLACE.	TEXTS.
	Whitehaven .	Isa. xl. 1 ; xxxvii. 3 ; Lam. iii. 39 ; 1 Thess. iv. 8 ; 1 Pet. iii. 18 ; Matt. v. 48 ; Rom. x. 11 ; Gen. iii. 19 ; 1 Cor. xiii. 4 ; Gal. iv. 18 ; Matt. xii. 20 ; John xvi. 31.
Wed. 22	Lorton .	Isa. lv. 6 ; Rom. xii. 11.
Wed. 29	Edinburgh. .	2 Cor. iv. 5 ; 1 Cor. i. 24 ; John iv. 24 ; xvii. 3 ; Heb. iv. 14 ; x. 36.
<b>May</b>		
Sat. 2	Aberdeen .	2 Cor. viii. 9 ; Rom. xii. 1 ; iii. 22 ; Matt. xi. 28 ; xvi. 26 ; Mark i. 15 ; Isa. lv. 7 ; Mark iv. 3, etc. ; 1 Pet. ii. 1, etc. ; 1 Cor. i. 24 ; vi. 19.
Mon. 4	Old Aberdeen .	2 Cor. v. 19.
Thur. 7	Monymusk .	John xvii. 3.
Mon. 11	Musselburgh .	Gal. iii. 22.
Tues. 12	North Berwick .	Gal. vi. 14 ; Acts xxiv. 14 ! John iii. 1, 2 ; Dan. ix. 24.
Wed. 13	Dunbar .	Luke vii. 37 ; Col. iii. 5 ; Luke xiii. 23.
Thur. 14	Alnwick .	Acts ix. 31 ; Heb. vii. 19 ; Ps. l. 13 ; 2 Pet. iii. 8 ; 1 John v. 7 ; v. 11 ; Phil. iv. 7.
Sat. 16	Warkworth .	Ps. xxxiv. 8.
Mon. 18	Gateshead. .	Gal. i.-iv. ; Ps. lxii. 1 ; Matt. xxiv. 4 ; xii. 20.
Tues. 19	Fell .	1 John iii. 1 ; Isa. xxxvii. 3 ; Jer. vi. 16 ; Acts xxiv. 14 ; Prov. iii. 17.
Sat. 23	Plessey .	Acts xvii. 30 ; 1 Pet. i. 9.
Tues. 26	Sunderland .	1 Thess. v. 16 ; Eph. i. 13 ; Matt. xi. 28 ; Gal. v. 22 ; Heb. xi. 1 ; vi. 1 ; 1 Cor. xiii. 13 ; Mark i. 15 ; Luke xiv. 17.
<b>June</b>		
Fri. 5	Prndhoe .	Luke xv. 7.
Mon. 8	Weardale .	John vii. 37.
Tues. 9	Teesdale .	Isa. lv. 7.
	Swaledale .	2 Cor. viii. 9.
Wed. 10	Barnard Castle .	Isa. xxxv. 8.
	Brancepeth .	Jer. viii. 22.
Sun. 14	Gateshead Fell .	Gal. iv. 18 ; Acts ix. 31 ; Matt. xx. 15 ; Heb. iii. 14 ; 1 Pet. v. 10.
Mon. 15	Hartlepool .	Jer. viii. 22 ; Ps. xxxiv. 8 ; 1 John iii. 8 ; Mark iv. 3, etc.
Wed. 17	Stockton .	Matt. v. 48 ; Acts xxiv. 14.
Fri. 19	The Grange .	Rom. iii. 22.
	Darlington .	Matt. xi. 28.
Sun. 21	Potto .	Acts xvii. 30.
Tues. 23	Whitby .	2 Cor. viii. 9 ; Mark i. 15.

DATE.	PLACE.	TEXTS.
Sat. 27	York . .	John vi. 37 ; Matt. xx. 15 ; Luke xv. 7 ; 1 John iii. 1 ; Matt. xiii. 27 ; xii. 20 ; Acts xix. 31 ; Rom. xi. 13 ; Heb. xi. 1 ; Eph. i. 13 ; Gal. iv. 18 ; Rom. vi. 23 ; 1 Pet. v. 10.
In June but not dated	} Thorpe <sup>1</sup> . .	Gal. vi. 14.
<b>July</b>		
Mon. 6	Tadcaster . .	1 Pet. i. 9.
Tues. 7	Fewston . .	Heb. iv. 14.
	Otley . .	Isa. xl. 1 ; 1 Thess. v. 16 ; Ps. lxii. 1.
Thur. 9	Guiseley . .	2 Pet. i. 4 ; Ezek. xxxvii. 1 ; Heb. vi. 1.
Fri. 10	Keighley . .	Acts xvii. 30 ; Isa. ii. 22 ; Heb. vii. 19.
Sun. 12	Haworth . .	1 Thess. iv. 8 ; Ps. lxii. 1.
Mon. 13	Padiham . .	Ezek. xviii. 31 ; Matt. v. 48.
Tues. 14	Bacup . .	Rom. iii. 22.
Wed. 15	Bradford . .	1 Cor. vii. 37 ; John xiv. 6 ; Mark i. 15.
Sat. 18	South Royd . .	1 John iii. 1.
Sun. 19	Birstall . .	1 Kings xviii. 21 ; 1 Cor. vii. 29 ; Matt. viii. 2 ; Gal. v. 5 ; 1 Cor. xii. 3 ; Gal. v. 22.
	Leeds . .	Luke xvi. 2 ; Matt. xii. 20 ; Gal. v. 5 ; 2 Pet. iii. 10 ; Jas. iii. 2 ; 1 Cor. iii. 11 ; Matt. viii. 2 ; Gal. v. 22 ; Jer. viii. 20.
Fri. 24	Kippax . .	1 Cor. i. 24.
Sat. 25	Seacroft . .	Gal. vi. 8.
Mon. 27	Staincross . .	Matt. xvi. 26.
Tues. 28	Matlock Bath . .	Prov. iii. 17 ; Rom. xii. 1.
Thur. 30	Sheffield . .	Luke ix. 62 ; Mark iv. 3, etc. ; Gal. v. 5.
	Rotherham . .	Gal. iii. 3 ; Isa. xxxv. 8 ; 1 Pet. v. 10.
In July but not dated	} Beverley . .	2 Cor. viii. 9 ; Jer. viii. 22.
	Selby . .	Heb. vii. 19 ; Eph. i. 13 ; 1 Sam. xvii. ; Mark ix. 23.
<b>Aug.</b>		
Sun. 2	Epworth . .	Matt. xii. 20 ; vi. 22 ; viii. 2 ; Luke xx. 34 ; 1 Cor. xiii. 4 ; Ps. lxii. 1 ; Gen. xxii. 1 ; Eph. v. 16 ; Mark ix. 44 ; 1 Pet. v. 10.
	Woodside . .	Acts xxiv. 4.
Wed. 5	Ferry . .	Phil. iii. 8.
Thur. 6	Hatfield . .	Matt. xxii. 4.
	Sykehouse . .	Jer. vi. 16.
Sat. 8	Winterton . .	Matt. xxii. 4.
	Barrow . .	Isa. lv. 6.
Wed. 12	Horncastle . .	Ezek. xviii. 31.
	Sibsey . .	Matt. xi. 28.

<sup>1</sup> Probably July 2—see vol. iv. p. 467.

DATE.	PLACE.	TEXTS.
Thur. 13	Boston . .	Matt. xvi. 26.
Sat. 15	Norwich . .	Acts ix. 31 ; John xiv. 6 ; Ezek. xviii. 31 ; 1 Cor. vii. 29, 36 ; Matt. viii. 2.
Wed. 19	Yarmouth. .	Matt. xxii. 4.
Sun. 23	Chapel . .	Heb. ix. 13 ; Gal. v. 22 ; Luke xv. 22 ; Jude 22 ; 1 Cor. ii. 12 ; Matt. vii. 20 ; Rom. vii. 24 ; Eph. iv. 30 ; 1 Tim. i. 5 ; Gal. vi. 3 ; Matt. xxii. 37 ; 1 John v. 19.
In Aug. but not dated	} Zoar . .	Matt. viii. 2.
<b>Sept.</b>		
Tues. 15	Deptford . .	Matt. viii. 2 ; 1 Sam. xvii. ; Matt. xv. 28.
Mon. 21	Bristol . .	Ps. cvii. 2 ; Gal. i. ii. iii. ; 1 Sam. xvii. ; 2 Cor. vi. 2 ; Matt. xv. 28 ; Eph. ii. 9 ; Phil. iii. 8.
	Kingswood .	Matt. viii. 2 ; vi. 24 ; Gal. v. 5 ; v. 22 ; Phil. iii. 13 ; Mark ix. 23 ; Eph. i. 13 ; 2 Cor. vi. 2 ; Matt. xx. 15 ; Heb. vi. 1 ; Matt. vi. 22-24 ; Gal. v. 5 ; Rom. x. 4 ; 1 Cor. ix. 21 ; 1 John iii. 1, etc.
Sun. 27	„ .	Matt. viii. 2 ; vi. 24 ; xx. 15 ; Gal. v. 5.
In Sept. but not dated	{ Snowsfields .	Matt. vii. 8 ; Rom. xiii. 10 ; Ps. lxxviii. 1 ; Zech. iv. 7 ; John xxi. 19 ; Acts xv. 27 ; Ps. ciii. 3 ; Heb. xii. 1 ; 1 Pet. i. 9 ; Luke xxiv. 48.
	{ Westbury .	Gal. vi. 14 ! Hos. xiv. 4.
<b>Oct.</b>		
Sat. 3	Bristol . .	Rom. vii. 4 ; xiii. 10 ; Matt. viii. 2 ; 1 Tim. i. 5 ; 1 John v. 19.
Tues. 6	Pensford . .	Jer. viii. 20.
Wed. 7	Shepton . .	Eph. ii. 9.
Fri. 9	Bristol . .	Phil. iii. 13 ; 1 Cor. ii. 12 ; Mark ix. 23 ; Matt. iii. 12.
Sun. 11	Kingswood .	Gal. v. 22 ; Phil. iii. 14 ; Eph. i. 13.
Tues. 13	N[ewgate]. .	Mark iv. 1, etc. ; xvi. 16 ; Luke x. 6.
	N[orth] . .	
	C[ommon] . .	Acts xxii. 16.
Thur. 15	Winterbourne .	Jer. vi. 16.
Fri. 16	W—— . .	Eph. iii. 3 ; Matt. xx. 15.
Sun. 18	Bristol . .	Acts xxii. 16 ; Gal. v. 22 ; Eph. i. 13, etc. ; iv. 30 ; Luke x. 42 ; Phil. i. 28 ; iii. 1 ; 1 Pet. v. 10.
Tues. 20	Kingswood .	2 Cor. vi. 2.
Tues. 27	Bradford W. .	Heb. ii. 1 ; Gal. v. 5 ; Matt. viii. 2 ; 1 John v. 19 ; Heb. xi. 1 ; Eph. i. 13 ; Heb. vii. 19 ; Ps. lxii. 1.

DATE.	PLACE.	TEXTS.
In Oct. but not dated	<div>Sarum . . .</div> <div>Pill . . .</div> <div>Hambrook . . .</div> <div>Haddington (?) . . .</div>	<div>Heb. ii. 1 ; 1 John v. 19.</div> <div>Prov. iii. 17.</div> <div>Jer. vi. 16.</div> <div>Heb. viii. 11.</div>
<b>Nov.</b>		
Sun. 1	Chapel . . .	Rev. vii. 8 ; Heb. xii. 5 ; 1 Sam. xvii. ; 1 Pet. i. 9.
Tues. 3	Foundry . . .	1 Pet. i. 9 ; 1 Sam. xvii. ; Matt. xv. 25 ; v. 48 ; Heb. vi. 1 ; vii. 19.
Fri. 6	Chapel . . .	Luke x. 42 ; 2 Pet. iii. 11 ; 1 John ii. 1, 20 ; Heb. vi. 1.
Wed. 11	Foundry . . .	Ps. lxii. 1 ; Matt. vi. 22 ; Gen. xxii. 1.
Thur. 12	Brentford . . .	Matt. xvi. 26 ; 1 Cor. vi. 19 ; Matt. xi. 28 ; Mark xvi. 16 ; 1 Pet. ii. 1 ; Isa. xxxv. 8 ; Heb. xii. 28.
Sat. 14	Snowsfields . . .	Rom. x. 4 ; 1 Tim. iii. 16 ; John vii. 37 ; 1 John ii. 1 ; Ps. cvii. 2.
Fri. 20	Foundry . . .	Gal. v. 5 ; John xiv. 6 ; Zech. iv. 7 ; Phil. iii. 13.
Sun. 29 In Nov. but not dated	<div>Chapel . . .</div> <div>Sevenoaks . . .</div>	<div>Isa. i. 3 ; ii. 22 ; Acts xxii. 16.</div> <div>John xvii. 3 ; 1 Pet. i. 9.</div>
<b>Dec.</b>		
Tues. 1	Welling . . .	John vii. 37 ; Gal. v. 5.
Fri. 4	<div>Chapel . . .</div> <div>Spitalfields . . .</div>	<div>Isa. xxvi. 12.</div> <div>Eph. iv. 1 ; Phil. iii. 13 ; Rom. xii. 11 ; Jer. xxiii. 6 ; Rom. xv. 5.</div>
Sun. 6	Foundry . . .	Mark ix. 23 ; 1 John ii. 1 ; Jas. iii. 17.
Mon. 7	Colchester . . .	2 Cor. i. 2 ; Heb. vi. 1 ; Mark ix. 23 ; Matt. viii. 2 ; Gal. v. 5.
Thur. 10	Foundry . . .	Rom. x. 4 ; vii. 4 ; 1 Cor. ix. 22 ; Rev. xx. 1, 8.
Wed. 16	Foundry . . .	Rom. xiii. 10 ; 1 Tim. i. 5 ; Eph. ii. 12.
Mon. 21	<div>Foundry . . .</div> <div>Lewisham . . .</div>	<div>Jas. iii. 2 ; Matt. xxii. 27 ; Rev. i. 5, etc.</div> <div>1 Cor. xiii. 4, etc. ; 1 John v. 19 ; Gal. iv. 18 ; Matt. viii. 2 ; [—] 10.</div>
Thur. 24	Shoreham . . .	1 Pet. i. 9 ; 1 Cor. vii. 29 ; Matt. viii. 2.
Fri. 25	Foundry . . .	John iii. 16 ; Deut. xxix. 12 ; 2 Kings xxiii. 3.
In 1761 No month given	<div>Dover . . .</div> <div>Horsford . . .</div>	<div>1 Kings xviii. 21 ; Mark iv. 3, etc.</div> <div>Matt. xi. 28.</div>



## APPENDIX

*We who have attempted to build up this Standard Edition saw early in our work that much of the interest of John Wesley's life, even from the beginning, depended on the friendships he made, his alliance with men and women of mark, and his ever-deepening interest in the life around him—national, ecclesiastical, colonial, and domestic. The whole sphere in which he moved, period after period, glistened with points of living interest, each clamouring for note, and threatening to betray the commentator into bewildering mazes of history, biography, and controversy.*

*Students of Methodism as it is, and especially in its relation to the religious life of the English-speaking peoples, cannot fail to note the fact that John Wesley's losses were often to be counted amongst his greatest gains. As an example, let us take the men and women who figure in the following Appendix Notes. How great the loss to Methodism if the dominating influence of Clayton, Gambold, and Ingham, of Sally Kirkham, Sophy Hopkey, and Grace Murray had continued! To this list of good women, in many respects helpful to Wesley, other women of still greater mark might be added. It may seem a bold thing to say, but there can be little doubt that the loss of Lady Huntingdon was one of Wesley's greatest gains. She also was a born leader, and had her own providential sphere to fill.*

*Many of the documents in this Appendix are published for the first time; others are inserted for the convenience of students.*

## I

LETTER FROM JOHN WESLEY TO HIS BROTHER  
SAMUEL

(See vol. i. p. 7)

GRAVESEND, on board the *Simmonds*,  
October 15, 1735.

DEAR BROTHER,

I presented 'Job'<sup>1</sup> to the Queen on Sunday, and had many good words and smiles. Out of what is due to me on that account, I beg you would first pay yourself what I owe you ; and if I live till spring, I can then direct what I would have done with the remainder.

The uncertainty of my having another opportunity to tell you my thoughts in this life obliges me to tell you what I have often thought of, and that in as few and plain words as I can. Elegance of style is not to be weighed against purity of heart ; purity both from the lusts of the flesh, the lusts of the eye, and the pride of life. Therefore, whatever has any tendency to impair that purity is not to be tolerated, much less recommended, for the sake of that elegance. But of this sort (I speak not from the reason of the thing only, nor from my single experience) are the most of the classics usually read in great schools ; many of them tending to inflame the lusts of the flesh (besides Ovid, Virgil's *Acneid*, and Terence's *Eunuch*), and more to feed the lust of the eye and the pride of life. I beseech you, therefore, by the mercies of God, who would have us holy, as He is holy, that you banish all such poison from your school ; that you introduce in their place such Christian authors as will work together with you in building up your flock in the knowledge and love of God. For assure yourself, dear brother, you are even now called to the converting of heathens as well as I.

So many souls are committed to your charge by God, to be prepared for a happy eternity. You are to instruct them, not only in the beggarly

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<sup>1</sup> A folio volume in Latin, entitled *Dissertations on the Book of Job*, by his father, and dedicated to Queen Caroline. Dr. Clarke relates that, when Wesley was introduced into the royal presence, the Queen was romping with her maids of honour ; but she suspended her play,

took the book from his hand, and said, 'It is very prettily bound,' and then laid it down without opening it. He rose up, bowed, walked backward, and withdrew. The Queen bowed and smiled, and immediately resumed her sport. (Tyer-man's *Samuel Wesley*, p. 380.)

elements of Greek and Latin, but much more in the gospel. You are to labour with all your might to convince them that Christianity is not a negation, or an external thing, but a new heart, a mind conformed to that of Christ, 'faith working by love.'

We recommend you and yours to God. Pray for us.

I am,

Your affectionate brother and servant in Christ.

## II

### EXTRACTS FROM REV. S. ROMILLY HALL'S ACCOUNT OF THE 'CAPTAIN WILLIAMS AFFIDAVIT' CASE

(*See vol. i. p. 86*)

When the affidavit was first published Mr. Wesley wrote to Mr. Whitefield, then in America, to contradict the falsehoods it contained by making inquiries on the subject in the place where the misdemeanours were said to have occurred. This produced the following letter<sup>1</sup> from Mr. Brownfield, one of the grand jurors in the case against Mr. Wesley in the magistrates' court at Savannah :

SAVANNAH, 25 Dec. 1740.

MY DEAR MR. WESLEY,

About a fortnight ago I received a letter from friend Whitefield, part of one you wrote to him, concerning Captain Williams' affidavit. There you say that either I or Mr. Bradley can set the matter in a true light. I am heartily desirous of doing whatever lies in my power for the service of your character. All that I am able to do is to inform you that last week I inquired of Mr. Causton 'whether Mr. Wesley (meaning yourself) had ever given any bail, to answer the bills brought against him by the grand jury?' Mr. Causton replied, 'No, there never was any such thing.' Then it is evident from this answer that the four last assertions in Captain Williams' affidavit are false, viz.: 1. That the magistrates admitted you to bail. 2. That you accordingly were bailed by two freeholders. 3. That you deserted your bail. 4. That therefore the magistrates threatened to prosecute and imprison your bail. As to the two first assertions, viz. that two several bills of indictment were proved against you at Savannah by at least ten credible witnesses, and that the grand jury then impanelled did unanimously agree to them,—I dare not give you any answer at all: no, though even your life, and the life of my nearest relation were together in danger; because the oath of a grand juror obligeth him to keep secret all matters transacted by way of consultation amongst those with whom he is sworn to serve, &c. Dear Sir, as I am but little acquainted with things of this nature,

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<sup>1</sup> The original is in the Colman Collection.

accept the will for the deed. I serve you not as I ought, but as I am able. Your weak, unworthy friend in the Lord Jesus,

JOHN BROWNFIELD.

PS.—My love to your Brother, Mr. Ingham, Mr. Delamotte, and Mr. Hutton; inclosed to him I send you a long letter, dated Oct. 16.

To

The Rev. Mr. John Wesley,  
per the Rev. Mr. Whitefield.

Mr. Whitefield's vindication of Mr. Wesley again appears in *The Weekly History*, No. 72. (A previous vindication had appeared in No. 11.)

Whereas an affidavit made by a gentleman some time ago at Bristol, against the Rev. John Wesley, has been lately reprinted, with instructions at the bottom for people to apply to the Rev. Mr. Whitefield for further information. This is to give notice, that he (the said Mr. Whitefield) knew nothing of the reprinting that affidavit, but that he made diligent inquiry into that affair when abroad, and found that the Rev. Mr. Wesley has been much injured both in respect to anything criminal in his character, and as to his going from his bail. Mr. Causton told me there was no bail given; the whole prosecution, I verily believe, was groundless. Such as require further particulars, I refer them to Mr. Wesley's first Journal, page 46, which I believe to be a true account.

GEORGE WHITEFIELD.

June 22, 1741.

In the affidavit of Captain Williams, Mr. Wesley is charged with seducing the common people into habits of idleness. Mr. Whitefield, in his Journal of Proceedings at Georgia, fully rebuts the charges. When a difference of opinion took place between Whitefield and Wesley, every passage in the Journal of the former which was favourable to Wesley was dishonourably expunged. A part of the original Journal containing the following expurgated passages is before me [Mr. Romilly Hall], entitled '*A Continuation of the Rev. Mr. Whitefield's Journal, from his arrival at Savannah to his return to London.* London: printed for James Hutton at the Bible and Sun, without Old Temple Bar, 1739.'

*Friday, May 19.*—I was much delighted with seeing the improvements a few pair of hands had made in their respective plantations, and was surprised to see what industry will do. Surely they speak not truth who say that the Georgia people have been idle: for I never saw more laborious people than are in these villages. They live exceeding hard, but with a little assistance may do very well. I was at a loss because I could not talk French; but however I resolved, under God, to follow my worthy predecessor's example, and to visit them once a week, and read prayers to as many as could understand me (p. 2).



*Friday, June 2.*—The good Mr. Wesley has done in America, under God, is inexpressible. His name is very precious among the people, and he has laid such a foundation, that I hope neither men nor devils will ever be able to shake. O that I may follow him as he has Christ ! (p. 4).

## III

THE COUNTESS OF HUNTINGDON AND JOHN  
WESLEY'S JOURNAL

(See vol. i. p. 86)

Preface to Journal, p. 1 : '*Of this Journal thus occasionally compiled.*' It appears, from the following extracts from two letters written by the Countess of Huntingdon to John Wesley, that he consulted her relative to the publication of an Extract of his Journal, the MS. of which was submitted for her inspection ; and her ladyship replied giving her opinion prior to its being published. The Countess wrote on Jan. 9, 1742 :

I think there is not one thing in the Journal that ought to be omitted. The manner in which you speak of yourself cannot be mended, supposing you have done justice to the grace you have received. We never forget to recommend you, and all your undertakings, at the throne of grace, and as long as you follow the Lord Jesus in simplicity and godly sincerity, I hope to be the happy friend that shall live and die by you, if the Lord permit, and may you be His peculiar charge now, henceforth, and for ever.

On March 15, 1742, she wrote again :

Surely my friend has a mind to exercise his gift of humility in an extraordinary manner, when he could once ask my opinion upon his Journal. That it will both delight and comfort me I have no doubt, and I think nothing is left for me but to speak my heart, knowing the love God hath for you. He will bring good out of evil for your sake ; and in this hope, I will do my utmost in much simplicity.—*Life and Times of the Countess of Huntingdon*, vol. i. pp. 46, 51.

## IV

## MR. RICHARD MORGAN AND HIS SONS

(See vol. i. pp. 88 and 444)

The following letters to John Wesley are from the Colman Collection. They throw clearer light on the story of an interesting family. The first is from William Morgan, and was written only a few months after the

earliest organization of the evangelistic and philanthropic work of the Oxford Methodists. The most recent and reliable account of the family is in the *Proceedings of the Wesley Historical Society*, vol. iii. p. 47. For other letters see Tyerman's *Oxford Methodists* and Moore's *Life of Wesley*.

February 5, 1731.

DR SIR,

About seven last night I reached Oxford, and after having long rested my wearied limbs went this morning to Bo——bro,<sup>1</sup> who have exceeded our best wishes. I have just finished my rounds. I perceive it was not for nothing that I came hither before you. Stewart's papers will not be in London till Monday; he desires you to get the rule of court for him. Let him have it as soon as possible. Costar begs you would call at Mrs. Hannah Ebbins, upholsterer in Shadwell Street, near Tower Hill, at the sign of the Flag, and let her know his present condition. She is very rich, he says, and has often told him she would at any time do him whatever service she could.

Fisher desires you to look into the *Gazette*, and see whether the estate of John Davies, of Goldington and Ravensden, is to be sold.

You would do well to buy a few cheap spell-books if you can meet with any, for they are wanted much at the Castle.

Combs's goods were seized last week, and 'tis thought he is gone to London: if he should call on you for what you owe him, put him in mind of paying you for me the twelve shillings he owes me.

I forgot to tell you that I neglected to call at Mrs. Baxter's landlord's. I wish you would bring my picture of Queen Elizabeth to Oxford as carefully as you can. It is in a large box in your Sister's closet. There is a plan of mine in the box with your linen which I likewise desire you will bring with you. Pray give my love to Charles, best respects to your Bro. and Sister, and service to Mrs. Berry<sup>2</sup> and Miss Nancy.

I am, Dr Sir,

Your sincere friend and affect<sup>e</sup> Humble Servant,

WILLIAM MORGAN.

Pray don't forget to inquire for my pocket-book.

From a letter of June 11, 1731, written by Wesley to his father, we learn that William Morgan was then 'sick at Holt.' See below, p. 269.

Mr. Morgan, senr., was fully informed of the state of his son's health. In March 1732 he wrote to him, as Wesley in his account reminds him.<sup>3</sup> William Morgan's expenses were no longer to be limited to any fixed amount. Such sums as were necessary for his health should be immediately remitted to him. He strongly insisted that no part of his son's allowance should be given away. It should be laid out in

<sup>1</sup> The latter half of this curious word may possibly be an abbreviation for 'brothers,' i.e. there were two brothers in the Bocardo.

<sup>2</sup> The 'brother and sister' were Samuel Wesley, jun., and his wife, and 'Mrs. Berry' the latter's mother.

<sup>3</sup> See above, vol. i. p. 88.

recreation, medicine, and such other matters as might be necessary for the recovery and support of his health. He then says :

You cannot conceive what a noise that ridiculous Society in which you are engaged has made here [in Dublin]. Besides the particulars of the great follies of it at Oxford, which to my great concern I have often heard repeated, it gave me sensible trouble to hear that you were noted for going into the villages about Holt, calling their children together and teaching them their prayers and Catechism, and giving them a shilling at your departure. I could not but advise with a wise, pious, and learned clergyman. He told me that he has known the worst of consequences follow from such blind zeal, and plainly satisfied me that it was a thorough mistake of true piety and religion. I proposed writing to some prudent and good man at Oxford to reason with you on these points, and to convince you that you were in a wrong way. He said, in a generous mind, as he took yours to be, the admonition and advice of a father would make a deeper impression than all the exhortations of others. He considered that you were young as yet, and that your judgement was not come to maturity, but as soon as your judgements improved, and on the advice of a true friend, you would see the error of your way, and think as he does, that you may walk uprightly and safely without endeavouring to outdo all the good bishops, clergy, and other pious and good men of the present and past ages, which God Almighty give you grace and sense to understand aright.

The Rev. S. Romilly Hall, writing in the Richmond College interleaved Journal, quotes a letter then in his possession, written by John Wesley to his mother, dated Lincoln College, February 28, 1732 :

A year ago Mr. Morgan was exceedingly well pleased with the thought of dying shortly. He will not now bear to have it named, though he can neither sleep, read, stand nor sit. Yet without hands, or feet, or head, or heart, he is very sure his illness is not increased. Surely now he is a burden to himself and almost useless to the world ; his discharge cannot be far off.

The following is Mr. Richard Morgan's reply to John Wesley's account of the rise and design of the 'little Society' known in Oxford as the 'Holy Club.'<sup>1</sup> The original draft of Wesley's letter was dated October 18, 1732. The final copy received by Mr. Morgan bore the later date of October 20. It was not actually finished before Saturday morning, October 21.

*Nov. 25, 1732.*

REV. SIR,

Your favour of the 20th past was delayed in its passage, I believe by contrary winds, or it had not been so long unanswered. I give entire credit to everything and every fact you relate. It was ill judged of my poor son to take to fasting (with regard to his health) which I knew nothing of, or I should have advised him against it. He was inclined to piety and virtue from his infancy. I must own I was much concerned at the strange accounts which were spread here of some extraordinary practices of a religious society

<sup>1</sup> See above, vol. i. p. 87.

which he had engaged in at Oxford, which you may be sure lost nothing in the carriage, lest through his youth and immaturity of judgement he might be hurried into zealous and enthusiastic notions that may prove pernicious. But now, indeed, that piety and holiness of life which he practised affords me some comfort in the midst of my affliction for the loss of him, having full assurance of his being for ever happy. The good account you are pleased to give of your own and your friends' conduct in point of duty and religious offices, and the zealous approbation of them by the good old gentleman your father, signified in a manner and style becoming the best of men, reconciles and recommends that method of life to me, and makes me almost wish that I were one amongst you. I am very much obliged to you for the great pains you have been at in transcribing so long and so particular an account of your transactions for my perusal, and shall be always ready to vindicate you from any calumny or aspersion that I shall hear cast upon you. I am much obliged for yours and your brother's great civilities and assistances to my dearest son.

I thank your brother Charles for his kind letter, which I received, and the author of those lines you sent me,<sup>1</sup> for the regard he has shown to his memory. If ever I can be serviceable to any of you in this kingdom, I beg you will let me know, and I shall, with the utmost pleasure and cheerfulness, undertake your commands. I am, with respects to your brother, &c.

Sir,

your most obliged,

most obedient humble servant,

RICHARD MORGAN.

Some further correspondence on the subject follows.

*Feb. 17, 1733.*

DEAR SIR,

I have your favour of the 3rd inst. You judge right that I never received your brother's letter of the 4th of October, which, if I had, should not have lain unanswered. I did myself apprehend that he had been so kind as to write, and that it had by some means miscarried, and therefore presumed to write to him to that purpose a post or two ago, before I received your last.

If you mean that I have duplicates here of any books my dear son left behind him at Christ Church from a printed catalogue I sent him of a study of books I had bought for him in Dublin, I made a present of that purchase to my daughter's husband, who is a clergyman, so that I have none of these books left, and should be glad to make up a small study of those at Oxford and some others he has himself for my only son now living. But if there be duplicates there of any books, one of each is at your brother's service.

I assure you, sir, without any dissimulation or flattery, I rejoice sincerely at the recovery of the good old gentleman your father, and I really am concerned that the scorers of the University continue so malevolent. I could wish they would rather meet you at least half way in imitation of piety and goodness. I must say that these censures have in a great measure ceased

<sup>1</sup> i.e. Samuel Wesley's elegy; see above, vol. i. p. 103.



here, and I am comforted by my acquaintance in telling me, that I should grieve the less from the assurance we have of my dear son's happiness with God after such a course of piety and godliness that he had engaged in. I pray God to conduct us all to meet together in happiness hereafter.

Be assured that you shall never want a weak advocate in me to defend you against any calumny that I can hear you or your friends aspersed with. Pray my salutations to your good father when you write to him, and your brother of Christ Church ; for I am, with great sincerity, their, and,

Sir,

your very affectionate

humble servant,

RICHARD MORGAN.

Endorsed by John Wesley : Mr. Morgan senr.

Feb. 17, 1733.

DUBLIN, Nov. 22, 1733.

REV<sup>d</sup> SIR,

I had the favour of yours, and am very thankful for your care and tenderness about my son, who I am sure will observe your advice and directions in everything. My concern about my only son brings the misfortunes of my other son fresh into my mind, and obliges me now to impart to you, and only to you, what I have hitherto concealed from all men, as far as it could be kept secret. After he had spent about six weeks with me in Dublin, and the physicians having agreed that the air at Oxford was better for his health than the Irish air, when I was obliged to take a journey with my Lord Primate into his Diocese, my dear son was to set out on his journey to England the same day, which he accordingly did. He rode an easy pad, and was to make easy journeys through part of this kingdom to see some relations in the way, and to take shipping at Cork, from which there is a short passage to Bristol, and from thence the journey not great to Oxford. He travelled twelve miles the first day, attended by that careful servant that was with him at Oxford ; the servant observed him to act and talk lightly, and incoherently that day. He slept little or none all night, but often cried out that the house was on fire, and used other wild expressions. The second day he grew worse, threw his bridle over the horse's head, and would neither guide him himself nor let the man guide him, whom he charged to stay behind, saying that God would guide him. The horse turned about, went in side roads, and went to a disused quarry filled with water, to drink, when my poor child fell off and had then like to have been lost, the servant not daring to do but as he bid him, whom he often beat and struck. The servant then finding him deprived of all understanding, and outrageous, by great art and management brought him back to Dublin. Two of our most eminent physicians and the Surgeon-General were brought to attend him ; an express was sent after me with whom I hastened back to town. He was put into a room [up] two pair of stairs, and the sashes nailed down ; yet he found an opportunity to run to one of the windows, tore it down though nailed, and was more than half out before he could be caught, but was happily saved. He was raging mad, and three men were set over him to watch and hold [him]. And



by the direction of the physicians he was threatened with ropes and chains which were produced to him and rattled. In his madness he used frequently to say that enthusiasm was his madness, and repeated often, 'Oh religious madness!' that they had hindered him from 'being now with God,' meaning their hindering him from throwing himself out at the window, and named some other persons and things that I shan't mention; but in his greatest rage never cursed or swore or used any profane expressions. Some have told me since that they looked upon him to be disordered for some time before in his head, but God was pleased to take him to Himself in seven days' time, which no doubt the blisterings and severities used by the physicians and surgeon for his recovery precipitated. These are melancholy reflections, which makes me earnestly desire that my surviving son should not go into those over-zealous ways which, as is apprehended, contributed to this great misfortune which finished my other son. I would have him live a sober, virtuous, and religious life, and to go to church and sacrament according to the statutes and customs of his College, but for young people to pretend to be more pure and holy than the rest of mankind is a dangerous experiment. As to charitable subscriptions and contributions I wholly debar him from making any, because he has not one shilling of his own but what I give him, which I appropriate wholly to his maintenance, education, and moderate and inoffensive recreation and pleasures; and I believe, as a casuist, you will agree with me that it is injustice—and consequently sinful—rather than virtue, to apply my money any other way than as I appropriate it. He must leave me to measure out my own charities, and to distribute them in such manner and proportion as I shall think proper. I hope you will not suspect, from anything I have said, that I intend the least reflection or disrespect to you; for if I did not think very well of you, and had not a great opinion of your conduct and abilities, I should not put my only son under your tuition, which, I think, is the best proof a man can give of his good esteem and opinion of another. I hope I may be excused for being solicitous to prevent my present son's falling into extremes, which, it is thought, were so prejudicial to my other.

I sent a bill of £50 by the last post, to Mr. James Huey, merchant, in Aldermanbury, London, with directions to transmit the value to you, which I hope is done. I shall begrudge no money that is for my son's benefit and advantage. I would have him live as decently as other gentlemen of his station. I am very desirous that he should keep a regular account, that he may attain to a habit of it, knowing the great use and benefit of accounts to all men. I shall depend upon you letting me know when a further supply will be wanting. Pay my respects to your brother, and believe me to be

Your very affectionate and most humble servant,

RICHARD MORGAN.

To the Rev. John Wesley, Fellow of  
Lincoln College, Oxford.

A modern jury of physicians and surgeons, examining the case of William Morgan as described by his father in the foregoing letter,

would have no difficulty in discovering the causes that led to the death of this promising young man. The bereaved father's estimate of the Wesleys may be inferred from the fact, that, knowing the influences represented by the Wesley friendship, he yet wished John to take charge of his only surviving son as a pupil in his brother William's place.

At first the young Richard refused to be controlled. One of John Wesley's noblest letters at this period is the one he wrote to Richard's father. See Tyerman's *Oxford Methodists*, pp. 17-20; or new edition of *Wesley Letters*.

Under the influence of James Hervey the young student amended his ways,<sup>1</sup> as the following letter, written to John Wesley (then on his way to Georgia), proves:

OXON, Nov. 27, 1735.

DEAR SIR,

How thankful should I be to Almighty God for this opportunity of begging your advice and prayers in, I believe, the most critical part of my life. Know then, sir, that my poor father hath heard of my journey to London. He has wrote to Mr. Hutchins, but not to me. He declares he would not be concerned if I had gone along with you. He will not intrust me with the management of my allowance, lest I should give it away in charity. I believe he has lost all his affection for me. Who knows but this may open a way to Georgia? But this is best known to God. I hope I shall be enabled, by the assistance of God, and the prayers of my dear friends, which I most earnestly beg that I may wholly be resigned to the will of our Heavenly Father who knows best how to choose for us. This lesson indeed, it has in some measure taught me, namely, to expect to be perfected through sufferings alone, and to look upon them as the greatest if not the only blessings of this life. Since this letter came, I have prayed that, if it be the will of God, my father might let me follow you, and join with you in the Lord's vineyard at Georgia. O that whithersoever I go I may be a faithful labourer in it, whether called to be an ambassador of the Lord Jesus, or to serve in a private capacity. If it be best for me I shall go to you. The Lord's will, not mine, be done; may all my thoughts, words, and actions cry aloud. O do not cease to praise the Lord in my behalf, for His wonderful goodness to me, in giving me no other desire than that of serving Him in the best manner I am capable of, and of dying rather than disown Him. May the Lord Jehovah prosper your Mission!

It has pleased God to make Mr. Dickison the instrument of awakening his landlord and landlady. I read to them at Mr. Fox's an hour every other day, in the Bishop of Man's *Catechism*. They are, I hope, thoroughly in earnest. Mrs. Fox just now came to me to let me know that she is desirous to go to Georgia, and that her husband and she have agreed to go there, if accepted of. By the return of the ships we shall be able to judge of their sincerity. Mr. Fox and his wife, especially the former, are

<sup>1</sup> See below, p. 268. For his later career see above, vol. v. p. 329 *n*.

most zealous Christians. They are earnestly bent on going, and so is Mr. Dickison, who is an Israelite indeed in whom is no guile. I do not doubt but we shall be able to send you a colony of thorough good Christians. I have undertaken the care of Bocardo. I go there three days in a week, and Mr. Broughton a fourth. I read every Sunday night to a cheerful number of Christians at Mr. Fox's. O pray for me, that I may persevere in the happy way I have begun. Indeed the Lord's kingdom increaseth apace. My love to your Brother and Mr. Ingham and Mr. Delamotte.

I am,

Your Brother in Christ Jesus,

RICHARD MORGAN.

V

JOHN GAMBOLD ON JOHN WESLEY AND THE  
HOLY CLUB

(See vol. i. p. 89)

In the *Methodist Magazine* for 1798, pp. 117-21, 168-72, appeared 'A letter from the Rev. Mr. Gambold<sup>1</sup> to a Friend: Wrote about the time when Mr. Wesley was in America.' The letter contains many passages of biographical interest. After a personal acknowledgment of indebtedness to Mr. Wesley, who had been 'the instrument of so much good to me, that I shall never forget him,' he continues:

About the middle of March 1730, I became acquainted with Mr. Charles Wesley, of Christ Church. . . . One day an old acquaintance entertained me with some reflections on the whimsical Mr. Wesley, his preciseness and pious extravagances. Though I had lived with him four years in the same College, yet so unable was I to take notice of anything that passed, that I knew nothing of his character; but upon hearing this I suspected he might be a good Christian. I therefore went to his room, and without any ceremony desired the benefit of his conversation. . . . Hardly a day passed, while I was at College, but we were together once, if not oftener.

After some time he introduced me to his brother John, of Lincoln College. 'For,' said he, 'he is somewhat older than I, and can resolve your doubts better. . . .' I never observed any person have a more real deference for another, than he constantly had for his brother. . . . He followed his brother entirely. Could I describe one of them, I should describe both. . . .

The Wesleys were already talked of for some religious practices, which were first occasioned by Mr. Morgan, of Christ Church. He being a young man of an excellent disposition, took all opportunities to make his companions in love with a good life. . . . He delighted much in works

<sup>1</sup> For a note on Gambold see above, vol. i. p. 439.

of charity ; he kept several children at school, and when he found beggars in the street, he would bring them into his chambers, and talk to them. . . . Being acquainted with these two brothers, he invited them to join with him ; and proposed that they should meet frequently to encourage one another, and have some scheme to proceed by in their daily employments. About half a year after I got among them, Mr. Morgan died. His calm and resigned behaviour, hardly curbing in a confident joy in God, wrought very much upon me ; though when I had an opportunity to observe him, he was under a lingering distemper. . . .

From these combined friends began a little Society (though all such names they also declined), for several others from time to time fell in. . . . Mr. John Wesley was always the chief manager, for which he was very fit. For he had not only more learning and experience than the rest, but he was blest with such activity as to be always gaining ground, and such steadiness that he lost none. What proposals he made to any were sure to charm them, because he was so much in earnest ; nor could they afterwards slight them, because they saw him always the same. What supported this uniform vigour, was the care he took to consider well of every affair before he engaged in it, making all his decisions in the fear of God, without passion, humour, or self-confidence : for though he had naturally a very clear apprehension, yet his exact prudence depended more upon humility and singleness of heart. To this I may add that he had, I think, something of authority in his countenance ; though as he did not want address, he could soften his manner, and point it as occasion required. Yet he never assumed anything to himself above his companions ; any of them might speak their mind, and their words were as strictly regarded by him as his were by them.

It was their custom to meet most evenings either at his chamber or one of the others, where after some prayers (the chief subject of which was charity), they ate their supper together, and he read some book. But the chief business was to review what each had done that day, in pursuance of their common design, and to consult what steps were to be taken next.

Their undertaking included these several particulars : to converse with young students, to visit the prisons, to instruct some poor families, to take care of a school and a parish workhouse. They took great pains with the younger members of the University, to rescue them from bad company, and encourage them in a sober, studious life. If they had some interest with any such, they would get them to breakfast, and over a dish of tea endeavour to fasten some good hint upon them ; they would bring them acquainted with other well-disposed young men ; they would help them in those parts of learning which they stuck at ; they would close with their best sentiments, drive on their convictions, give them rules of piety, when they would receive them, and watch over them with great tenderness. Some or other of them went to the Castle every day, and another most commonly to Bocardo. Whoever came to the Castle was to read in the chapel to as many prisoners as would attend, and to talk apart to the man or men whom he had taken particularly in charge. Before reading he asked, Whether they had prayers yesterday ? (For some serious man among the prisoners read family prayers



with the rest.) Whether they had read over again what was read last, and what they remembered of it? Then he went over the heads of it to them, and afterwards went on in the same book for a quarter of an hour (the books they used were the *Christian Monitor*, the *Country Parson's Advice to his Parishioners*, and such like); and when he had done, he summed up the several particulars that had been insisted on, enforced the advice given, and reduced it at last to two or three sentences which they might easily remember. Then he took his man aside, and asked him, Whether he was in the chapel yesterday? and other questions concerning his care to serve God, and learn his duty.

In a similar strain the writer describes the questioning of a new prisoner, and of those condemned to die.

In order to release those who were confined for small debts, and were bettered by their affliction (and likewise to purchase books, physic, and other necessities), they raised a little fund, to which many of their acquaintance contributed quarterly. They had prayers at the Castle most Wednesdays and Fridays, a sermon on Sunday, and the Sacrament once a month.

When they undertook any poor family, they saw them at least once a week, sometimes gave them money, admonished them of their vices, read to them, and examined their children. The school was, I think, of Mr. Wesley's own setting up; however, he paid the mistress, and clothed some, if not all of the children. When they went thither, they inquired how each child behaved, saw their work (for some could knit or spin), heard them read, heard them their prayers or their catechism, and explained part of it. In the same manner they taught the children in the workhouse, and read to the old people as they did to the prisoners.

Their fasting on Wednesday and Friday, and coming to Christ Church, as the Cathedral, for Sacrament on Sunday when there was no Sacrament in their own Colleges, and their charities, were severely blamed; but they took little or no notice. He admits that Wesley was 'a designing man,' 'for he had the good of the University very much at heart.' In the second part of the letter Gambold draws what he calls a 'family picture' of his friend as he knew him at Oxford—of his private piety, his watchfulness, his self-control, his 'beating down praise,' his love of prayer—'I have seen him come out of his closet with a serenity of countenance, which was next to shining'—his refusal to anticipate, and insistence on the 'appointed improvement of the present minute,' of his cheerfulness—'always cheerful, but never triumphing, he so husbanded the secret consolations which God gave him, that they seldom left him. . . .'

I have heard his brother say (to comfort me who was not so happy), that he thought he had never exceeded in eating or drinking for some years. When he was just come home from a long journey, and had been in different companies, he resumed his usual employments, as if he had never left them. . . .



Much less was he discomposed by any slanders or affronts. . . . He used many arts to be religious, but none to seem so. . . . The first thing he struck at in young men was that indolence which would not submit to close thinking. Nor was he against reading much, especially at first . . . he earnestly recommended to them a method and order in all their actions. After their morning devotions—from five to six being the time, morning as well as evening . . . he advised them to determine with themselves what they were to do all parts of the day. . . . By fasts, visiting poor people and coming to the weekly Sacrament . . . they would cut off their retreat to the world. . . . He and his friends read the New Testament together at evening. After every portion of it, having heard the conjectures the rest had to offer, he made his observations on the phrase, design, and difficult places; one or two wrote these down from his mouth. . . . He taught them (besides what occurs in his *Collection of Prayers*) to take account of their actions in a very exact manner, by writing a constant diary; in this they noted down in ciphers, once if not oftener in the day, their employments. . . . Mr. Wesley had these records of his life by him for many years back. . . . They had a book of *Ejaculations* relating to the chief virtues, which lying by them as they stood at their studies, they at intervals snatched a portion out of it. . . . [Meditation he recommended.] Their usual time of meditating was the hour next before dinner. [There follows an example of the mysticism which appealed to the Wesleys, to Gambold, and especially to John Wesley's pupil, Mr. Hervey, author of the *Meditations*.] . . . He helped one in things out of religion, that he might be more welcome to help him in that. His knowledge of the world, and his insight into Physic, were often of use to us.

If any one could have provoked him, I should, for I was very slow . . . and very remiss. . . . One time he was in fear that I had taken up notions that were not safe . . . so he came over [to Stanton Harcourt] and stayed with me near a week. . . . I never saw more humility in him than at this time. . . . His pupil, Mr. Morgan<sup>1</sup> (brother to him of Christ Church) put that unwearied hope, for which he was remarkable, to the trial. No impression could be made on the gay, thoughtless youth for a long time; it was not made by him at last. . . . To leave nothing untried, he desired Mr. Hervey to keep him company; who by his easy and engaging conversation, by letting him see a mind thoroughly serious and thoroughly happy . . . gained his heart. Since Mr. Morgan became that meek Christian he now is, he has had a singular affection toward Mr. Wesley, such that he has run some hazard to be in his company.

Mr. Wesley had not only friends in Oxford to assist, but a great many correspondents. He set apart one day at least in the week—and he was no slow composer—for writing letters. . . .

JOHN GAMBOLD.

The date of the letter is not given, but it must have been about 1736.

<sup>1</sup> Mr. Richard Morgan, William's younger brother. See above, p. 264.

VI

LETTERS FROM JOHN WESLEY TO HIS FATHER  
AND MOTHER

(*See vol. i. p. 94*)

TO HIS FATHER

*June 11, 1731.*

Our walk was not so pleasant to Oxford as from it, though in one respect it was more useful; for it let us see that four or five and twenty miles is an easy and safe day's journey in hot weather as well as cold. We have made another discovery too, which may be of some service; that it is easy to read as we walk ten or twelve miles; and that it neither makes us faint, nor gives us any other symptom of weariness, more than the mere walking without reading at all.

Since our return, our little company that used to meet us on a Sunday evening is shrunk into almost none at all. Mr. Morgan is sick at Holt; Mr. Boyce is at his father's house at Barton; Mr. Kirkham must very shortly leave Oxford, to be his uncle's curate; and a young gentleman of Christ Church, who used to make a fourth, either afraid or ashamed, or both, is returned to the ways of the world, and studiously shuns our company. However, the poor at the Castle have still the gospel preached to them, and some of their temporal wants supplied, our little fund rather increasing than diminishing. Nor have we yet been forced to discharge any of the children which Mr. Morgan left to our care: though I wish they too do not find the want of him; I am sure some of their parents will.

Some, however, give us a better prospect; John Whitelamb in particular.<sup>1</sup> I believe with this you will receive some account from himself how his time is employed. He reads one English, one Latin, and one Greek book alternately; and never meddles with a new one in any of the languages till he has ended the old one. If he goes on as he has begun, I dare take upon me to say, that, by the time he has been here four or five years, there will not be such an one, of his standing, in Lincoln College, perhaps not in the University of Oxford.

TO HIS MOTHER

*June 11, 1731.*

The motion and sun together, in our last hundred-and-fifty miles' walk, so thoroughly carried off all our superfluous humours, that we continue perfectly in health, though it is here a very sickly season. And Mr. Kirkham assures us, on the word of a priest and a physician, that if we will but take the same medicine once or twice a year, we shall never need any other to keep us from the gout. When we were with him, we touched two

<sup>1</sup> He afterwards married Mary Wesley, and became rector of Wroot, the living of which he held till his death in 1769.

See above, vol. iii. p. 24; Tyerman's *Oxford Methodists*, p. 374.

or three times upon a nice subject, but did not come to any full conclusion. The point debated was, What is the meaning of being 'righteous over much,' or by the more common phrase of being 'too strict in religion'? and what danger there was of any of us falling into that extreme?

All the ways of being too righteous or too strict which we could think of, were these: either the carrying some one particular virtue to so great a height as to make it clash with some others; or, the laying too much stress on the instituted means of grace, to the neglect of the weightier matters of the law; or, the multiplying prudential means upon ourselves so far, and binding ourselves to the observance of them so strictly, as to obstruct the end we aimed at by them, either by hindering our advance in heavenly affections in general, or by retarding our progress in some particular virtue. Our opponents seemed to think my brother and I [were] in some danger of being too strict in this last sense; of laying burdens on ourselves too heavy to be borne, and, consequently, too heavy to be of any use to us.

It is easy to observe that almost every one thinks that rule totally needless which he does not need himself; and as to the Christian spirit itself, almost every one calls that degree of it which he does not himself aim at, enthusiasm. If therefore we plead for either (not as if we thought the former absolutely needful, neither as if we had attained the latter) it is no great wonder that they who are not for us in practice should be against us. If you, who are a less prejudiced judge, have perceived us faulty in this matter, too superstitious or enthusiastic, or whatever it is to be called, we earnestly desire to be speedily informed of our error, that we may no longer spend our strength on that which profiteth not. Or whatever there may be on the other hand, in which you have observed us to be too remiss, that likewise we desire to know as soon as possible. This is a subject which we would understand with as much accuracy as possible; it being hard to say which is of the worse consequence—the being too strict, the really carrying things too far, the wearying ourselves and spending our strength in burdens that are unnecessary; or the being frightened by those terrible words from what, if not directly necessary, would at least be useful.

## VII

### LETTER FROM JOHN WESLEY TO HIS MOTHER

(See *vol. i. p. 94*)

LINC., Feb. 28, 1730.

DEAR MOTHER,

Two things in Bishop Taylor I have been often thinking of since I writ last, one of which I like exceedingly, and the other not. That I dislike is his account of Hope, of which he speaks thus. Faith believes the revelations; Hope expects His promises. Faith gives our understandings to God; Hope our passions and affections. Faith is opposed to infidelity; Hope to despair. In another place his words are: Faith differs from Hope in the extension of its object and the intension of its degree. Faith belongs

to all things revealed, Hope only to things that are good, future, and concerning ourselves. Now to pass over less material points, does not this general objection seem to be against him, that he makes Hope a part, or species of Faith, and consequently contained in it, as is every part in its whole? Whereas had it been so St. Paul would have broken that universally received rule, never to set things in contradistinction to each other, one of which is contained in the other. May we not therefore well infer that, whatever Hope is, it is certainly distinct from Faith as well as Charity, since one who, we know, understood the rules of speaking, contradistinguishes it from both. As Faith is distinguished from other species of assent, from knowledge particularly, by the difference of the evidence it is built on, may we not find the same foundation for distinguishing Hope from Faith as well as from Knowledge? Is not the evidence on which we build it less simple than that of Faith, and less demonstrative than the arguments that create Knowledge? It seems to have one of its feet fixed on the word of God, the other on our opinion of our own sincerity, and so to be a persuasion that we shall enjoy the good things of God, grounded on His promises made to sincere Christians, and on an opinion that we are sincere Christians ourselves. Agreeably to this, Bishop Taylor himself says in his rules for dying, we are to be curious of our duty, and confident of the article of remission of sins, and the conclusion of those promises will be that we shall be full of hopes of a prosperous resurrection. Every one, therefore, who inquires into the grounds of his own hope, reasons in this manner: If God be true, and I am sincere, then I am to hope. But God is true and I am sincere (there is the pinch); therefore, I am to hope.

What I so much like is his account of the pardon of sins, which is the clearest I ever met with. 'Pardon of sins, in the gospel, is sanctification. Christ came to take away our sins, by turning every one of us from our iniquities (Acts iii. 28). And there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing itself discovers itself, as we hate sin, grow in grace, and arrive at the state of holiness, which is also a state of repentance and imperfection, but yet of sincerity of heart and diligent endeavour, in the same degree we are to judge concerning the forgiveness of sins. For indeed that is the evangelical forgiveness, and it signifies our pardon, because it 'effects' it, or rather, it is in the nature of the thing, so that we are to inquire into no hidden records. Forgiveness of sins is not a secret sentence, a word, or a record, but it is a state of change effected upon us and upon ourselves; we are to look for it, to read it and understand it.' In all this he appears to steer in the middle road exactly, to give assurance of pardon to the penitent, but to no one else.

Yesterday I had the offer of another curacy, to continue a quarter or half a year, which I accepted with all my heart. The salary is thirty pounds a year, the church eight miles from Oxford; seven of which are, winter and summer, the best road in the country. So now I needn't sell my horse, since it is at least as cheap to keep one as to hire one every week.

I have another piece of news to acquaint you with, which, as it is more strange, will, I hope, be equally agreeable. A little while ago Bob Kirkham took a fancy into his head that he would lose no more time, and waste no



more money, in pursuance of which he first resolved to breakfast no longer on tea, next to drink no more ale in an evening, or however but enough to quench his thirst, then to read Greek or Latin from prayers in the morning till noon, and from dinner till five at night. And how much may one imagine he executed of these resolutions? Why, he has left off tea, struck off his drinking acquaintance to a man, given the hours above specified to Greek Testament and Hugo Grotius, and spent the evenings either by himself, or with my brother and me.

I am,

Dear Mother,

Your Dutiful and Affectionate Son,

JOHN WESLEY.

I don't despair of spending two days with you, before Whitsuntide is over.

To Mrs. Wesley, at Epworth.

To be left at the Posthouse  
in Gainsborow, Lincolnshire.

By London.

## VIII

### LETTER FROM JOHN WESLEY TO HIS FATHER

(See vol. i. p. 95)

LINC. COLL.,

Dec. 11, 1730.

DEAR SIR,

We all return you our sincere thanks for your timely and necessary advice, and should be exceeding glad if it were as easy to follow it as it is impossible not to approve it. That doubtless is the very point we have to gain before any other can be managed successfully: to have an habitual lively sense of our being only instruments in His hand, who can do all things either with or without any instrument. But how to affix this sense in us is the great question. Since to man this is impossible, we hope you and all our friends will continue to intercede for us to Him with whom all things are possible.

To-morrow night I expect to be in company with the gentleman who did us the honour to take the first notice of our little society. I have terrible reasons to think he is as slenderly provided with humanity as with sense and learning. However, I must not slip this opportunity, because he is at present in some distress, occasioned by his being obliged to dispute in the schools on Monday, though he is not furnished with such arguments as he wants. I intend, if he has not procured them before, to help him to some arguments, that I may at least get that prejudice away from him that we are friends to none but what are as queer as ourselves. A week or two ago I pleased myself mightily with the hopes of sending you a full and satisfactory solution of your great question; having at last procured the celebrated treatise of Archbishop King, *De Origine Mali*. But, on looking farther into it, I



La: Dec: 13 1740

Dear Son.

I hope this will find you safe at Bristol, and if you will be so kind as to write as soon as conveniently may be, I should rejoice.

The reason of my writing to you is, I'm somewhat trouble'd at the Case of poor M Mac-Cune I think his wife was ill advis'd to send for that parri-watched fellow Monroe for by what I hear, the man is not curable, but rather under strong Convictions of Sin; and hath much more need of a spiritual, than Bodily Physician. However be it as may be, Monroe last night sent him to a mad-house at Chelsea, where he is to undergo their usual methods of Cure in Case of real Madness; notwithstanding in their treatment of him he behaved with great Calmness, and meekness, nor ever but once swore at them, for <sup>which</sup> he presently condemn'd himself, and said, Lord what a Sin have I been guilty of, and cry'd to God for mercy, and pardon. This probably may confirm the D<sup>r</sup> in the opinion of his madness, but to me is a proof of his being in a right mind.

I am sure that our Blessed Lord is Superior to all the Powers of evil Angels, & men, and that his <sup>grace</sup> hath begun to awaken, and call thy poor sinner to himself; neither men nor Devils can be able to stand before him!

Dear Son, I desire you, and y<sup>r</sup> Brother and pray for this poor afflicted man.  
my Love and Blessings to ye both.

FACSIMILE LETTER OF SUSANNA WESLEY TO JOHN WESLEY IN 1740,  
CONCERNING THE CASE OF MR. MAC-CUNE.

(See above, vol. ii., pp. 385, 459, and Index.)

In the Colman Collection.



was strangely disappointed ; finding it the least satisfactory account of any given by any author whom I ever read in my life ;<sup>1</sup> he contradicts almost every man that ever writ on the subject, and builds an hypothesis on the ruins of theirs, which he takes to be entirely new, though if I do not much mistake, part of it is at least two thousand years old. The purport of this is, 'That natural evils flow naturally and necessarily from the essence of matter, so that God Himself could not have prevented them, unless by not creating matter at all.' Now this new supposition seems extremely like the old one of the Stoicks, who I fancy always affirmed, *totidem verbis*, that 'all natural evils were owing not to God's want of will, but to His want of power to redress them as necessarily flowing from the nature of matter.'

I breakfasted to-day with a great admirer of the Septuagint, who was much surprised to hear that any one should charge them with want of integrity, and seemed to think that charge could not be made out. Nay, he went so far as even to assert that he took this Greek to be more faultless than our present Hebrew copies. I wished I had had one or two of the places you mention at hand, and I would have given him them to chew upon. One pretty large dissertation I have by me still. I propose to read and transcribe it against I go up to London to the Westminster great day, which I am afraid will be as soon as my brother will want it.

I am glad the Rector is in so fair a way of recovery ; I showed Mr. Robinson what related to him this morning, who I found had received from Mrs. Morley a fuller account of the Doctor's illness : before she writ he had got over all remains of his distemper except a weakness in the fingers of his left hand.

We cannot compass Thomas Burgess's liberty yet, though it seems to have a fairer show than formerly. On Sunday they had prayers and a sermon at the Castle ; on Christmas Day we hope they will have a dinner, and the Sunday after, a Communion, as many of them as are desirous of it, and appear prepared for it. I had almost forgot to tell you that on Tuesday sennight Mr. Morgan opened the way for us into Bocardo.

I am,

Your Dutiful and

Affectionate Son,

JOHN WESLEY.

## IX

### JOHN CLAYTON ON THE WORK OF THE HOLY CLUB

(See vol. i. b. 100)

OXON, August 1, 1732.

REV. AND DEAR SIR,

Excuse me for interrupting you from attending to the noble work you have taken in hand, whilst I give you an account of the present state of our affairs in Oxford.

I cannot but think it an extraordinary piece of Providence that, when we had lost our best advocate and patron, all opposition against us should

<sup>1</sup> See a further letter on this subject written in the following January to his father (*Works*, vol. xii. p. 3).

immediately cease ; for, know that since you left us, nobody has thought it worth while to attack either Mr. Smith or me, or to endeavour to remove us from those principles wherein you, by the grace of God, have fixed us. I have gone every day to Lincoln, big with expectation to hear of some mighty attack made upon Mr. Smith ; but, I thank God, I have always been disappointed ; for not one of the Fellows has once so much as tried to shake him, or to convert him from the right way, wherein, I hope, he at present walks. Indeed, on Sunday, he met with a rub from Mr. Veesy, who refused to read Prayers for him in your chapel, for fear of contributing anything to his going to Christ Church. But Mr. Smith had the heart to desire that favour of the Rector which Mr. Veesy had denied him, who immediately promised to read for him, and encouraged him to proceed in the way he was in, and, if possible, to make further progress in virtue and holiness. He goes out of town to-morrow morning, and so will be entirely out of danger from the Fellows of Lincoln. We had conversation this morning, whilst we were at breakfast together, concerning the temptations which may possibly arise from strange company and travelling ; and Mr. Smith seems to be fore-armed against, and determined to oppose them to the utmost of his power. He joins with me in best respects to your brother and you, and desires you won't forget to send the bands and the poems you promised him.

Poor Mr. Clements is still wavering. He was with me last night two hours, but I doubt to no purpose.

My little flock at Brazenose are, God be praised, true to their principles, and I hope to themselves too.

Bocardo, I fear, grows worse upon my hands. They have done nothing but quarrel ever since you left us, and they carried matters so high on Saturday that the bailiffs were sent for, who ordered Tomlyns to be fettered and put in the dungeon, where he lay some hours, and then, upon promise of his good behaviour, was released again. He has been much better ever since that time, and I hope will be the better for it all his life-time. Wisdom has never been to hear me read, notwithstanding his promise. I sent for him yesterday, but he would not come down ; and when I had done reading, I went upstairs to him, and upbraided him with breaking his promise, upon which he very surlily replied, that he had thought better of it since he had seen me, and was determined never to come near Blair, lest his indignation should rise at the sight of him.

The Castle is, I thank God, in much better condition. All the felons were acquitted, except Salmon, who is referred to be tried at Warwick, to our great disappointment,—and the sheep-stealer, who is burnt in the hand, and who, I do verily believe, is a great penitent. I got Mrs. Topping a copy of her son's indictment at the assizes, which has made her mighty easy ever since ; and she is now endeavouring to bring her mind into a due frame for the devout participation of the Holy Communion on Sunday next. Tempro is discharged, and I have appointed Harris to read to the prisoners in his stead. Two of the felons likewise have paid their fees, and are gone out, both of them able to read mighty well. There are only two in the jail who want this accomplishment,—John Clanville, who reads but moderately, and the horse-stealer, who cannot yet read at all. He knows all his letters,

and can spell most of the common monosyllables. I hear them both read three times a week, and I believe Salmon hears them so many times a day.

One of my college scholars has left me, but the others go on mighty well. The woman, who was a perfect novice, spells tolerably, and so does one of the boys, and the other makes shift with spelling every word that is longer than ordinary. The boys can both say their Catechism so far as to the end of the Commandments, and can likewise repeat the morning and evening prayers for children in Ken's *Manual*.

Mrs. Trueby has been very ill this last week, so that she has made no great proficiency. I am to go down at six o'clock to hear the determination of a meeting of St. Thomas's parish, concerning [separating] Bossum and his wife. When I had promised to give a crown towards clothing the woman, and the overseer had determined to take her in upon that condition, the churchwarden would needs have him try to put the man upon me too, to get a crown towards clothing him; but, as he is able to work for his living, I don't think him a proper object of charity; nor can I at this time afford to do anything for him, because I am apprehensive that I must be forced to contribute to Salmon's relief, who will want near twenty shillings to subpoena proper witnesses to Warwick at his trial; and I cannot but think it a much greater act of charity to rescue a suffering innocent man than to relieve an idle beggar.

I have been twice at the school—namely on Tuesday and Saturday last, and intend to go again as soon as I have finished this letter. The children all go on pretty well, except Jervaise's boy, who, I find, truants till eleven o'clock in a morning. I threatened the boy what we would do to him if ever he truanted any more, and he has promised (as all children do) that he would do so no more; nay, his mother assures me that she will take care for the future that he shall not. I got a shilling for her from our Vice-Principal, and gave her sixpence myself, to preserve the gown that is in pawn from being sold; and the woman who has it has promised not to sell it, provided Jervaise will bring her sixpence a week towards redeeming it.

I have obtained leave to go to St. Thomas's workhouse twice a week; and, indeed, I cannot but hope it will be a noble field of improvement. I am sure the people stand much in need of instruction, for there is hardly a soul can read in the whole house, and those that can don't understand one word of what they read.

I think I have nothing further to add about our affairs; only I must beg the favour of you, if you can conveniently, to pay Mr. Rivington thirty shillings for my use, and I will repay it when you come to Oxford. Pray don't forget a few Common Prayer Books for the Castle.

You cannot imagine the pleasure it is to me to know that you are engaged every morning in prayer for me. I wish for nine o'clock more eagerly than ever I did before, and I think I begin to perceive what is meant by that union of souls which is so much talked of in Père Malebranche and Madame Bourignon, which I never understood before. Good sir, continue your prayers for me, for I feel that I am benefited by them.

I do not envy you the happiness which I know you will have from the conversation of so many pious men as I know you will meet with in London,



because I assure myself that I shall have the benefit of it when I have the pleasure to see you again at Oxford.

Mr. Hall is not yet come home, so that I am pretty much taken up amongst the poor people and the prisoners, and have not yet had time to consider of any improvements or additions to be made to the list of books for our pupils.

I thank God I have fully conquered my affection for a morning nap, and rise constantly by five o'clock at the farthest, and have the pleasure to see myself imitated by the greatest part of my pupils. I have talked with Mr. Clements, and I hope have made him a proselyte to early rising, though I cannot to constant communion.

Pray God prosper all those designs you have undertaken of doing good at London, and send you a good journey to Oxford.

I am, rev. and dear sir, your most affectionate friend, and most obliged humble servant,

J. CLAYTON.

I hope you will not forget to pay my due compliments to Sir John Phillips, Mr. Wogan, and all my other good friends.

To the Rev. Mr. John Wesley.

To be left with Mr. Rivington, bookseller,  
in St. Paul's Churchyard, London.

OXON, *Sep.* 4, 1732.

REV. AND DEAR SIR,

You know when I took leave of you at Oxford I promised to give you an account of our proceedings in your absence, and in compliance with this promise I am now set down to write you a history of everything that has been done since you left us. Mrs. Topping's affair is of the most importance, and therefore I shall speak of that first. You must know then that last week I writ out a state of her case and sent it up to London to one Mr. Waddilove, an eminent attorney, who sent me down his opinion by last Saturday's post, informing me that the whole of Mr. Sheldon's proceedings were null and invalid, and that if we had but a small sum of money we might sue him for a trespasser, and recover very considerable damages. Upon which I sent for Mrs. Topping's lawyer, who was with me yesterday, and he tells me that the sheep might be recovered for about two and thirty shillings, which I have promised to advance out of Sir John's money, and he will engage to make better than forty pounds of them, which he says will be more than sufficient for carrying on the suit. He since informs me that Mr. Short did a very unlawful action in seizing the sheep, and therefore we are obliged, I think, to recover them if possible. They properly belonged to John Topping, and they now fall to his mother as being her son's administrator, who must therefore be obliged to take out letters of administration, which will cost about two and thirty shillings. The lawyer further informed me that all the money Mrs. Topping has paid since her husband's death must be placed to her own account of rent, be the husband's arrears ever so large, because they are due to the minor, and cannot be sued for till he is of age, so that I hope she will be able to get three times the sum which Short proposed to give her, and indeed Short seems to be

apprehensive of it himself, for this afternoon he sent her son over with an offer of £20 and her discharge if she would give them a general release. It seems her note which she gave empowering them to cut the corn signifies nothing : every note being void in law which is given while the party is in duress. So much for Mrs. Topping. When her lawyer was here I consulted him about Harris's case, and he has promised to clear him in two or three weeks' time, and I have undertaken to answer any charges he may be at out of our funds. As for Mr. Elyson, it is with great difficulty that I can get him to talk with me, he having received express orders from the Director not to converse with any one on points of faith. With much persuasion I have brought him to acknowledge that the doctrine of the Church of England is orthodox in respect to the Blessed Sacrament, and that she is catholic in her article of the Communion of Saints, but till I can bring him off from his notion of the Church's infallibility (for that is the term which he is taught to use) I find no good can be done with him, and therefore I shall enter upon that point with him to-morrow. His book is not yet come, which is a great disadvantage, for I find the man understands the faults which may be found with the Church of England better than the doctrines maintained by the Church of Rome. I generally go to him every day, but have only happened to meet his wife with him once. I find her so zealous an Anti-Papist that she almost makes the whole of Christianity to consist in opposing Popery. But I hope by God's help upon my own and my friend's prayers I shall be able so to work with them both that my labour will not be in vain either to them or myself.

And now for Bocardo. John Stephens and I have had several conferences upon the subject of his release ; and are at last come to this resolution : that he shall stay where he is till the lords of his estate hold their court leet, which will be in three weeks ; at which time he will put in a life of a cousin of his who lives at Cumner, who bargains to give him eight pounds. The rest of the money we may easily afford to advance from good Sir John's benefaction. He is mightily content to abide in prison these three weeks, and the more so because he hears that you will be in Oxford by that time. And he would be glad to have his business ended by your assistance. Mr. Blair is still mightily persecuted in prison, though we take as much pains as possible to quiet the people, but all to no purpose. There was no manner of notice taken of him at the sessions ; and there will be no more court-days till the Thursday after Michaelmas, so that you will [be able to be in Oxford, I hope, before his trial comes on. I have marshalled his evidence for him according to the best of my skill ; and I cannot but think it is such as will convince any reasonable man of his innocence.

The girl pleaded guilty at her trial, and was condemned to be whipped ; her sentence has not yet been executed, and I believe she is not without hopes of getting it remitted. She seems to have no manner of intention to hire herself to Mr. Matthews ; and she urges such a reason for it as, if she be serious and sincere, is a sign of a penitent mind : namely, that she will never, if she can help it, live in a place where God is not better served than at Bocardo.

I think I have nothing further to add about the prisoners, but that they

are instructed by one or other of us every day as usual, Mr. Whiteland,<sup>1</sup> of your College, and two of my pupils, having lent us their assistance by taking the care of the children both at school and in the workhouse. I take your days, and Mr. Hall your brother[']s]. Mr. Dudley called upon me yesterday; but as I had not got his papers in my hands, we parted without fixing upon any point wherein I could be of service to him.

I perceive Sir John did not intend to confine his benefaction entirely to the prisoners, but left it to our discretion to dispose of it to the most necessitous. I have therefore made bold to give a crown to a poor stranger, and to lay out seven or eight shillings in buying shirts for some of our children. They go on with their reading, and are much improved in their catechism. We have fixed upon a rule to make all that are able to learn the Collect for the day by heart every Sunday, by which means we shall be sure to keep them out of ill turns and from spending the day in idleness or play.

Sept. 6.

Mr. Hall and Mr. Salmon were with me last night so early that I could not possibly make an end of my letter before this afternoon. They both join with me in the sincerest respect to yourself and your brother, and, let me add, to all your family—for one Christian may fairly look on another as his friend. Mr. Watkins has been abroad for some time, so that we were without service at the Castle last Sunday; but Mr. Martin has promised to engage a friend of his to do the duty next Sunday. And I would fain hope that Mr. Smith will be at home in the week after. George Watson has not missed reading prayers there yet. I have accidentally met him and spoke with him half an hour, and cannot help thinking him a sober man in the main. Mr. Spicer generally spends two mornings a week with us, and if he deals sincerely with us we have no reason to complain of him. He says he sticks to his resolution of rising in a morning; and the last time we were together he promised us to make an attempt to shake off his idle acquaintance by proposing some useful subject of conversation to them; and if they refused to handle it, to take that opportunity of letting them know that idle conversation was absolutely unlawful, both as he was a scholar and a Christian. I thank God Mr. Clements rather grows upon our hands; but as for poor Mr. Brown, he has tasted too deeply of the pleasures of living in a gentleman's house for this fortnight to think of either rising in a morning or of fasting.

I think I told you before I left Oxford that I had got a little footing in Corpus, by means of one Mr. Puffen, who was chose thither from our College. He has made our affairs be talked on (*sic*) the College by the zeal he has showed in professing the point of fasting; insomuch that several people are staggered. He has made one perfect convert, and last night I received a message from two gentlemen of that College, both of them strangers to me, desiring me to give them leave to wait upon me to hear my reasons for fasting and constant communion; to-morrow is fixed upon for the parley, and may it please Almighty God to give a happy issue to it. Your sermon

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<sup>1</sup> Probably John Whitelamb.

is under God the occasion of any good that shall be done this way, for I read it to Puffen, and he was more affected with it than with anything that I had either read or said to him about the necessity of being active. It has likewise engaged another of my pupils in the service, who has promised to try what he can do with a cousin of his at Queen's. I intend to urge it home upon all my acquaintance to fall upon all their friends; by which means I hope in God we shall get at least an advocate for us, if not a brother and a fellow labourer, in every College in town.

Now you are gone we have in good part lost the honourable appellation of Methodists, and are talked on pretty warmly by the style and title of Super-rogation men; a good admonition to remind us that when we have done all we possibly can we are still but unprofitable servants.

Goody Bossom has made an elopement from the workhouse, and God knows where she is gone; so that I fear we have lost our scholar, and that I have thrown away my crown upon her. Thrown away, did I say? not in His sight who can see through the heart, and who accepts as graciously of our pious intentions as of our actions, and will be sure to reward him who fulfils His will to the best of his power; judging according to what a man hath and not according to what he hath not.

I have hardly left room to subscribe myself

Your most affectionate humble servant,

J. CLAYTON.

Addressed—

To the Rev. Mr. J. Wesley, jun.,

At the Rev. Mr. Wesley's at Epworth.

To be left at the Post-house  
in Gainsborough  
Lincolnshire.

## X

### EXTRACT FROM JOURNAL OF BENJAMIN INGHAM GIVING HIS REASONS FOR GOING TO GEORGIA

(See vol. i. p. 106)

Shortly after his arrival in Savannah Ingham wrote a long letter, in journal form, to his mother and friends. Tyerman, in his *Oxford Methodists*, publishes the whole. The following condensed extract explains why Ingham went to Georgia, and why Mr. Salmon and Westley Hall did not go:

About six weeks before we took shipping for Georgia, I received a letter from the Rev. Mr. John Wesley, Fellow of Lincoln College, Oxford, the substance whereof was as follows: 'Fast and pray; and then send me word whether you dare go with me to the Indians.' Having observed his directions, about three days after the receipt of this, I answered him to this effect: 'I am satisfied that God's providence has placed me in my present station. Whether He would have me go to the Indians or not, I am not as yet informed. I dare not go without being called.' About a fortnight after



this Mr. John Wesley came to London, as also his brother Charles, and Mr. Salmon, a gentleman of Brazenose College, Oxon. The first time I was with them, I desired to know the reasons which moved them to leave England. They answered they thought they could be better Christians, alleging particular advantages which they might reasonably expect would further their spiritual progress, by going amongst the Indians. Some of their reasons I approved of; to others I objected.

Our conversation being ended, they lent me several letters, written by Mr. Oglethorpe, relating to the Indians, their manner of living, their customs, and their great expectation of having a white man come amongst them to teach them wisdom. All this moved me a little, but I had no mind to leave England. However, I now began to pray more fervently that God would be pleased to direct me to do His will. Besides the three gentlemen aforementioned, there was also one Mr. Hall, brother-in-law to Mr. Wesley, resolutely determined to go.<sup>1</sup> When they had been in London about ten days, in which time I frequently conversed with them, I found my heart so moved one night by being with Mr. John Wesley that, almost without thinking it, I said to him, 'If neither Mr. Hall nor Mr. Salmon go along with you, I will go.' At that time there seemed no probability that either of them would draw back. They were both of them ordained by the Bishop of London in order to go: Mr. Salmon, deacon; Mr. Hall, both deacon and priest.

But, lo! Mr. Salmon was immediately seized upon by his relations in town, and was sent down, post haste, to his parents in Cheshire. Upon his arrival, his father left the house, furious and distracted, protesting he would not return unless his son would stay. His mother, also, was labouring under a fever. In this distress he knew not what to do; but he promised his parents to stay, and wrote Mr. Wesley word that he hoped to follow him next spring, though since then he has writ to him, telling him he doth not think himself as yet at liberty to leave father and mother. However, Mr. Hall still continued steady. Neither his wife, nor mother, nor brother, nor uncle, nor all his friends, either by prayers, tears, threats, or entreaties, could in the least turn him aside from his purpose.

A few days after this, Mr. Wesley began to be more importunate with me, urging me with my promise, telling me he had now little hope of Mr. Salmon; and, as for Mr. Hall, he could not properly be said to go with him, for his design was to go amongst the Indians, whereas Mr. Hall was only to go to Savannah, and be minister there; and, as for his brother Charles, he went over only as secretary to the Trustees for the colony of Georgia. . . .

Sunday, October 12, I preached at St. Mary Somerset [in Thames Street] in the morning, and at St. Sepulchre's in the afternoon. Service ended, I took leave of my good old friend, Mrs. Lissons, and her family, who wept much—my cousin, Robert Harrap, and some other friends. Thence I went to Sir John Phillips; a devout Christian who showed me great respect, and did me many favours when I was in London; where, having exhorted one another, we kneeled down to pray, and so parted.

<sup>1</sup> See above, p. 151.



Thence I went with Mr. Morgan to Mr. Hutton's, where we spent the next day with Messrs. Wesley, chiefly in private. But there happened such a remarkable circumstance on it, as I cannot pass over in silence. Mr. Hall, who had made great preparations for the voyage, and had got all things ready for his departure, having this very morning hired a coach to carry himself and wife down to Gravesend, where the ship lay, at the very hour wherein they should have gone, drew back. He came unexpectedly, and told Mr. Oglethorpe his uncle and mother would get him a living, and therefore he would not go. So he, whom all his friends could not dissuade before, lost himself, and dropped all his resolutions in the very last moments. I had said to Mr. Wesley some time ago, 'If neither Mr. Hall nor Mr. Salmon go along with you, I will go.' And again, 'If Mr. Hall goes, I will not go.'

Having now no further doubt but that I was intended by Providence to accompany Mr. Wesley, on Tuesday, October 14, he, his brother, Mr. Charles, myself and Mr. Delamotte, who had a mind to leave the world, and give himself up entirely to God, being accompanied by Mr. Morgan, Mr. Burton (one of the Trustees), and Mr. James Hutton, took boat at Westminster for Gravesend. We arrived there about four in the afternoon, and immediately went on board the ship called the *Simmonds*. We had two cabins allotted us in the forecabin; I and Mr. Delamotte having the first, and Messrs. Wesley the other. Theirs was made pretty large, so that we could meet together to read or pray in it. This part of the ship was assigned to us by Mr. Oglethorpe, as being most convenient for privacy.

## XI

### EXTRACTS FROM THE JOURNAL OF THE GEORGIA TRUSTEES

(See vol. i. pp. 109, 440, 456, &c.)

The Charter bears date of June 1732, and the first meeting was held on July 20 at Palace Court, Old Palace Yard, Westminster. Nov. 8, 1732: 'Ordered a Commission for the Rev. Mr. Samuel Wesley at his own desire to take Subscriptions and collect money for the purposes of the Charter.' A guinea from an unknown benefactor by the hands of Mr. Wesley to be paid into the bank. 'Received from Mr. Wesley 5 guineas his benefaction.'

1733, Ap. 18. Received by the hands of the Rev. Mr. Samuel Wesley a silver Chalice and Patine for the use of the first Church in the Town of Savannah, the gift of an unknown benefactor. Resolved, that Mr. Wesley be desired to return the thanks of the Trustees for the same.

October 10, 1735. Present Vernon (President), Oglethorpe, Thos. Tower, Mr. L'Apostre, Mr. Burton, Mr. Hucks, Mr. Laroche. Resolved: That a Representation be made to the Incorporated Society for Propagating the Gospel in Foreign Parts, that whereas upon a Memorial from the Trustees, the said Society, out of a regard to the propagation of the gospel, had allotted Fifty pounds per ann. for a missionary to the Colony of Georgia,

and were pleased at the Request and by the nomination of the Trustees to give the same to the Rev. Mr. Samuel Quincy, who was thereupon authorized by them to perform all religious and ecclesiastical offices in the Town of Savannah in the said province of Georgia; and whereas the said Trustees have for good and sufficient reasons revoked the said authority given to the said Rev. Mr. Samuel Quincy and have appointed in his stead the Rev. Mr. John Wesley to officiate in the said Town; and whereas they have now embarked many persons to make a new Town on the Southern frontier of the said Province, for whose comfort they have authorized the said Rev. Mr. John Wesley to perform all religious and ecclesiastical offices in the said new Town: the Trustees therefore desire that the Incorporated Society will Allot the said Fifty pounds per ann. to the said Rev. Mr. John Wesley for his support and maintenance as a Missionary to the said new Town.

Resolved: That the Authority given to the Rev. Mr. Samuel Quincy for performing the duty of a clergyman in the town of Savannah be revoked, and that the Rev. Mr. John Wesley be appointed to succeed him, and that the Secretary do acquaint Mr. Quincy thereof.

Read a Licence for the Rev. Mr. John Wesley to perform the duty of a clergyman in the Town of Savannah in the room of the Rev. Mr. Samuel Quincy.

Ordered that the Seal of the Corporation be affixed to the same, which was affixed accordingly.

Ordered that the Secretary do countersign the same.

1736, Dec. 15. The Rev. Mr. Charles Wesley attended and presented to the Board a letter from Mr. Oglethorpe dated July 26, 1736, and several papers giving account of Conferences between Mr. Oglethorpe and the Indians and other papers relating to the State of the Colony.

Resolved, that a Committee be appointed to take the said papers into consideration on Friday next at 12 o'clock.

1737, Wed., Dec. 7. Present: Sir William Heathcote (President), Colonel Oglethorpe, and ten others. Read several letters from Mr. Williamson at Savannah to the Trustees complaining of the Rev. Mr. John Wesley's having refused the Sacrament to his wife, Mrs. Sophia Williamson, with Mrs. Williamson's Affidavit thereupon, and the Presentments of the Grand Jury of the Rev. Mr. Wesley for the said refusal and for several other facts laid to his charge.

Ordered, that copies of the said Letters and Affidavit be sent to the Rev. Mr. John Wesley desiring him to return his answer to the same as soon as possible; and that a letter be sent to Mr. Williamson to acquaint him of the said copies being sent to Mr. Wesley; and that if he has anything to lay before the Trustees he should show it first to Mr. Wesley and then send it over to them, and that the Trustees think he should not have made his application to the world by advertising his complaints, before he had acquainted the Trustees with them. Adjourned.

Wed., Feb. 22, 1738. Palace Court. Present: Dr. Hales (President), Mr. Brown, Col. Oglethorpe, Mr. L'Apostre, Mr. Bundy, Mr. Smith. The Rev. Mr. John Wesley attended and delivered unto the Board a Narrative of his own relating to the complaints of Mrs. Williamson, and three Certifi-

cates, one signed by Samuel Burnside dated Savannah, Nov. 1, 1737; another of the same date signed by Margaret Burnside, and another, signed by Charles Delamotte, dated Savannah, Oct. 25, 1737.

Adjourned.

Wed., April 26, 1738. Present: Mr. Henry Archer (President), Earl of Egmont, Mr. Thos. Tower, Mr. L'Apostre, Mr. Smith, Mr. Tracy, Mr. Vernon, Col. Oglethorpe. The Rev. Mr. John Wesley attended and left the appointment of him by the Trustees to perform ecclesiastical offices in Georgia.

Resolved: That the Authority granted to the Rev. Mr. John Wesley to do and perform all religious and ecclesiastical offices in Georgia dated Oct. 10, 1735, be revoked.

## XII

### CORRESPONDENCE BETWEEN DR. BURTON AND JOHN WESLEY

(See vol. i. p. 109)

DR. BURTON TO WESLEY

Sept. 8, 1735.  
C. C. C. OXON.

DEAR SIR,

I had it in commission to wait upon you at Oxford, whither by this time I imagined you might be arrived. Your short conference with Mr. Oglethorpe has raised the hopes of many good persons that you and yours would join in an undertaking which cannot be better executed than by such instruments. I have thought again of the matter, and upon a result of the whole cannot help again recommending the undertaking to your choice; and the more so since in our inquiries there appears such an unfitness in the generality of people; that state of ease, luxury, levity, inadvertency observable in most of the plausible and popular doctors are disqualifications in a Christian teacher, and would lead us to look for a different set of people. The more men are inured to contempt of ornaments and conveniences of life, to serious thoughts and bodily austerities, the fitter they are for a state which more properly represents our Christian pilgrimage. And if upon consideration of the matter you think yourselves (as you must do at least amidst (?) such a scarcity of proper persons) the fit instruments for so good a work, you will be ready to embrace this opportunity of doing good, which is not in vain offered to you. Mr. Oglethorpe, with comp. [?company], embarks the 5th of October. Be pleased to write a line signifying your thoughts to me or Mr. Oglethorpe; and if by advice I can be assistant to you, you may command my best services.

Yours affectionately,

J. BURTON.

Mr. Horne tells me he heard you were at Manchester. I presume you are with Mr. Clayton deliberating about this affair. My service to him.

DR. BURTON TO WESLEY

OLD PALACE YARD, *Sept.* 18.

DEAR SIR,

It was with no small pleasure that I heard your resolution on the point under consideration. I am persuaded that an opportunity is offered of doing much good in an affair for the conducting of which we can find out but few proper instruments. 'Tis a happy circumstance that you should offer yourselves on this occasion. May your hands be strengthened, and your endeavours prospered! Your undertaking adds greater credit to our proceedings; and the propagation of religion will be the distinguishing honour of our colony. This has ever in like cases been the desideratum; a defect seamily [*sic*] lamented, but scarce ever remedied. With greater satisfaction, therefore, we enjoy your readiness to undertake the work. When it is known that good men are thus employed, the pious and charitable will be more encouraged to promote this work. You have too much steadiness of mind to be disturbed by light scoffs of idle and profane. I heard you were to preach before the University the 21st. You are desired by Mr. Oglethorpe to come hither as soon as you can. Let me then presume to point out your way. Suppose, then, you come to my house at Maplederdham by Monday noon or night: you come through Wallingford, seven miles beyond on the river lies Maplederdham. I will attend and convey you from thence to London, and introduce you to our friends, and will be assistant to you as well as I can. If you write answer by tomorrow's post; your letter will come to me by Sunday at Maplederdham near Reading.

Let me put a matter to be considered by your brother Charles. Would it not be more advisable that he were in orders? This would easily be obtained.

My respects and good wishes attend you and yours,

JOHN BURTON.

DR. BURTON TO WESLEY

ETON COLL., *Sept.* 28, 1735.

DEAR SIR,

This day being obliged to attend at our altar upon the celebration of the Sacrament, I left town without seeing you when I knew not where to find. You may imagine that some circumstances or other would continually suggest fresh matter to my thoughts, so give me leave to say what occurs to me on this occasion.

The motive to your pious undertaking is the desire of doing good to the souls of others, and in consequence of that to your own. You will readily improve the first opportunity offered to attain this end. Now a very considerable one is offered before you come to Georgia; I mean while you [are] a-shipboard. There you have a numerous family under your care and confined to attendance. Your private as well as public address to them will then most probably have the best effect on their minds, while they see the wonders of God in the deep; thus will they come



better disposed for religious habits from such impressions. It may be perhaps more convenient for you four to be all together ; but it would be much better for the people if some one of you should be in the other ship. You may perhaps alternately attend in the other vessels as they go in company. Pray labour this first point ; 'tis a most useful exercise of the clergyman's abilities, and most beneficial to the people.

Under the influence of Mr. Oglethorpe giving weight to your endeavours, much may be effected under the present circumstances. The apostolical manner of preaching from house to house will through God's grace be effectual to turn many to righteousness. You come to a people, some ignorant and most disposed to licentiousness. Your good offices will be required at Savannah Town at first, which is but a few miles distant from the Indians. The magistrate will authorize your access to every family, and the younger will be under obligation to receive instructions. I consider you all at first for some time joint labourers in the same place : you will soon be dispersed to several stations and employments in the same work ; and you'll find abundant room for the exercise of patience and prudence as well as piety. The generality of the people are babes in the progress of their Christian life, to be fed with milk instead of strong meat. The wise householder will bring out of his stores food proportioned to the necessities of his family. The circumstances of your present Christian pilgrimage will furnish the most affecting subjects of discourse, and what arises *pro re nata* will have greater influence than a laboured discourse on a subject in which men think themselves not so immediately concerned. Thus the 107th Psalm, the history of the patriarch's sojournings, Ezra, Nehemiah, &c., furnish matter suited to their apprehension and circumstances. And it is to be observed that historical narratives gain attention more than other sorts of discourses, and insensibly convey with them the good moral which often miscarries under other sorts of conveyance. Of this kind was our Saviour's preaching in parables to the people.

One end for which we were associated was the conversion of negro slaves. As yet nothing has been attempted in this way ; but a door is opened, and not far from home. The Purryburgers have purchased slaves ; they act under our influence ; and Mr. Oglethorpe will think it advisable to begin there. You see the harvest is truly great : καὶ τίς ἱκανός ἐστι πρὸς ταῦτα ; this is a point among others to be kept in view.

With regard to the behaviour and manner of address, that must be determined according to the different circumstances of persons, &c. ; but you will always in the use of means consider the greatest end, and therefore your applications will of course vary. You will keep in view the pattern of the gospel preacher, St. Paul, who became all things to all men, that he might gain some. Here is a nice trial of Christian prudence. Accordingly in every case you would distinguish between what is essential and what is merely circumstantial to Christianity ; between what is indispensable and what is variable ; between what is divine and what is of human authority. I mention this because men are apt to deceive themselves in such cases, and we see the traditions and ordinances of men frequently insisted on with more rigour than the commandments of God, to which they are subordinate ; singularities of less



importance are often espoused with more zeal than the weighty matters of God's law : as in all points we love ourselves, so especially in our hypotheses. Where a man has, as it were, a property in a notion, he is most industrious to improve it ; and that in proportion to the labour of thought he has bestowed upon it : and as its value rises in imagination we are in proportion more unwilling to give it up, and dwell upon it more pertinaciously than upon considerations of more general necessity and use. This is a flattering mistake against which we should guard ourselves. Now as you are placed among people of various persuasions, the great difficulty is that [of] behaviour.

The Trustees have been careful to provide all manner of stores for the temporal necessities and conveniences of our people ; I could wish that the like care had been taken to supply the spiritual householder, that he might be furnished with proper tools for every good work. I hope by the liberality of pious persons you will be enabled to procure all books of more immediate use. I presume you have Gastrell's *Institutes*,<sup>1</sup> Concordance, &c., lesser instruments of knowledge ; these you should have generally.

I am now on the road towards Shermanbury in Sussex, whither I was called about ten days ago on account of my mother's indisposition. I ventured to postpone that visit hitherto. I hope to see you at Gravesend if possible. I write in haste what occurs to my thoughts. At a leisure hour you may hear from me again. *Disce, docendus adhuc quae censet amiculum.*

May God prosper your endeavours for the propagation of His gospel.

Your sincere friend,

JOHN BURTON.

Wesley has endorsed this letter : ' Mr. Burton, Sept. 28, 1735. Advice concerning Georgia.'

#### WESLEY TO DR. BURTON

Oct. 10, 1735.

DEAR SIR,

I have been hitherto unwilling to mention the grounds of my design of embarking for Georgia for two reasons, one because they were such as I know few men would judge to be of any weight, the other because I was afraid of making favourable judges think of me above what they ought to think : and what a snare this must be to my own soul I know by dear-bought experience.

But on farther reflection I am convinced that I ought to speak the truth with all boldness, even though it should appear foolishness to the world, as it has done from the beginning ; and that whatever danger there is in doing the will of God, He will support me under it. In His name therefore, and trusting in His defence, I shall plainly declare the thing as it is.

My chief motive, to which all the rest are subordinate, is the hope of saving my own soul. I hope to learn the true sense of the gospel of Christ, by preaching it to the heathen. They have no comments to construe away

<sup>1</sup> Francis Gastrell, D.D., afterwards Bishop of Chester, published in 1707 *The Christian Institutes ; or, The Sincere Word of God*. It was repeatedly reprinted.

the text, no vain philosophy to corrupt it, no luxurious, sensual, covetous, ambitious expounders to soften its unpleasing truths, to reconcile earthly-mindedness and faith, the Spirit of Christ and the spirit of the world. They have no duty, no interest to serve, and are therefore fit to receive the gospel in its simplicity. They are as little children, humble, willing to learn, and eager to do the will of God, and consequently they shall know of every doctrine I preach whether it be of God. By these therefore I hope to learn the purity of that faith which was once delivered to the saints; the genuine sense and full extent of those laws which none can understand who mind earthly things.

A right faith will, I trust, by the mercy of God, open the way for a right practice, especially when most of those temptations are removed which here so easily beset me. Toward mortifying the desire of the flesh, the desire of sensual pleasures, it will be no small thing to be able, without fear of giving offence, to live on water and the fruits of the earth. This simplicity of food will, I trust, be a blessed means, both of preventing my seeking that happiness in meats and drinks which God designs should be found only in faith and love and joy in the Holy Ghost, and will assist me—especially where I see no woman but those which are almost of a different species from me—to attain such a purity of thought as suits a candidate for that state wherein they neither marry nor are given in marriage, but are as the angels of God in heaven.

Neither is it a small thing to be delivered from so many occasions as now surround me, of indulging the lust of the eye. They here compass me in on every side; but an Indian hut affords no food for curiosity, no gratification of the desire of grand, or new, or pretty things. Though indeed, the cedars which God hath planted round it may so gratify the eye as to better the heart by lifting it up to Him, whose name alone is excellent, and His praise above heaven and earth.

If by the pride of life you understand the pomp and show of the world, that has no place in the wilds of America. If pride in general, this, alas, has a place everywhere; yet there are very uncommon helps against it, not only by the deep humility of the poor heathens, fully sensible of their want of an instructor, but that happy contempt which cannot fail to attend all who sincerely endeavour to instruct them, and which, continually increasing, will surely make them in the end as the filth and off-scouring of the world. Add to this, that nothing so convinces us of our own impotence as a zealous attempt to convert our neighbour; nor indeed, till he does all he can for God, will any man feel that he can himself do nothing.

Further, a sin which easily besets me is unfaithfulness to God in the use of speech. I know that this is a talent entrusted to me by my Lord, to be used, as all others, only for His glory. I know that all conversation which is not seasoned with salt, and designed at least to administer grace to the hearers, is expressly forbid by the Apostle as 'corrupt communication,' and as 'grieving the Holy Spirit of God'; yet I am almost continually betrayed into it by the example of others striking in with my own bad heart. But, I hope, from the moment I leave the English shore, under the acknowledged character of a teacher sent from God, there shall no word be heard from my lips but what properly flows from that character: as my tongue is a devoted

thing, I hope from the first hour of this new era to use it only as such, that all who hear me may know, of a truth, the words I speak are not mine but His that sent me.

The same faithfulness I hope to show, through His grace, in dispensing the rest of my Master's goods, if it please Him to send me to those who, like His first followers, have all things in common. What a guard is here against that root of evil, the love of money, and all the vile attractions that spring from it! One in this glorious state, and perhaps none but he, may see the height and depth of the privilege of the first Christians, 'as poor, yet making many rich; as having nothing, yet possessing all things.'

I then hope to know what it is to love my neighbour as myself, and to feel the powers of that second motive to visit the heathens, even the desire to impart to them what I have received, a saving knowledge of the gospel of Christ. But this I dare not think on yet. It is not for me, who have been a grievous sinner from my youth up, and am yet laden with foolish and hurtful lusts, to expect God should work so great things by my hands; but I am assured if I be once [fully]<sup>1</sup> converted myself, He will then employ me, both to strengthen my brethren and to preach His name to the Gentiles, that the very ends of the earth may see the salvation of our God.

But you will perhaps ask, Cannot you save your own soul in England as well as in Georgia? I answer, No, neither can I hope to attain the same degree of holiness here which I may there; neither if I stay here, knowing this, can I reasonably hope to attain any degree of holiness at all; for whoever, when two ways of life are proposed, prefers that which he is convinced in his own mind is less pleasing to God, and less conducive to the perfection of his soul, has no reason from the gospel of Christ to hope that he shall ever please God at all, or receive from Him that grace whereby alone he can attain any degree of Christian perfection.

To the other motive, the hope of doing more good in America, it is commonly objected that there are heathens enough in practice, if not theory, at home: Why then should you go to those in America? Why? for a very plain reason. Because these heathens at home have Moses and the Prophets, and those have not; because those who have the gospel trample upon it, and those who have it not earnestly call for it; therefore, seeing these judge themselves unworthy of eternal life, lo, I turn to the Gentiles.

If you object, further, the losses I must sustain in leaving my native country, I ask, Loss of what? of anything I desire to keep? No; I shall still have food to eat and raiment to put on; enough of such food as I choose to eat, and such raiment as I desire to put on; and if any man have a desire of other things, or of more food than he can eat, or more raiment than he need put on, let him know that the greatest blessing which can possibly befall him is to be cut off from all occasions of gratifying those desires which, unless speedily rooted out, will drown his soul in everlasting perdition.

But what shall we say to the loss of parents, brethren, sisters, nay, of the friends which are as my own soul, of those who have so often lifted up

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<sup>1</sup> This word is inserted by Wesley in a copy of the letter now in the Colman Collection.

my hands that hung down, and strengthened my feeble knees, by whom God hath often enlightened my understanding and warmed and enlarged my heart? What shall we say? Why, that if you add the loss of life to the rest, so much the greater is the gain. For though the grass withereth and the flower fadeth, the Word of our God shall stand for ever. Say? that when human instruments are removed, the Lord will answer us by His own self; and the general answer which He hath already given us to all questions of this nature is, 'Verily, I say unto you, there is no man that hath left father or mother or lands for My sake but shall receive an hundred-fold now in this time, with persecutions, and in the world to come eternal life.'

## XIII

## EXTRACTS FROM THE GASCOIGNE CORRESPONDENCE

(See vol. i. pp. 110, 121, 126)

The following letters to and from Capt. Gascoigne of the *Hawk* sloop, &c., chiefly relating to his attendance on General Oglethorpe to Georgia, in 1735-6, are taken from a MS. in the possession of Mr. George Stampe.

## 1

*Hawk* sloop, in Portsmouth Dock.

SIR,—This owns the receipt of their Lordships' order dated the 30th of September to proceed to the Downs with his Majesty's sloop (under my command). But as the necessary repair she wants will take (by the builder's opinion), till the 20th of this month to complete, I shall not fail to acquaint you of the time of my leaving Portsmouth.

I am, sir, your most obed<sup>t</sup> serv<sup>nt</sup>,

J. G——.

October the 7th, 1735.

HON<sup>BLE</sup> JOSIAH BURCHETT, ESQ<sup>RE</sup>

Secretary of the Admiralty  
of Great Britain.

## 2

*Hawk* sloop, in the  
Dock at Portsmouth.

SIR,

The order of my Lords Commissioners of the Admiralty of the 7<sup>th</sup> to proceed to Georgia with his Majesty's sloop (under my command), taking with me the ships under the direction of James Oglethorpe Esq<sup>re</sup> on their joining me at Spithead, came to me yesterday-noon.

And as by the same order I am directed to survey the coasts and harbours near the settlements which are already made or may be thought proper to be made; and the *Hawk* having only one boat (nor can she stow another), and her present complement only 60 men: Mr. Oglethorpe informs me I may be supplied with the two scout-boats belonging to the



Province of South Carolina: one rowing with 9, the other with 8 oars; provided I could man them from the sloop. And as without them or two other boats (which the settlement may supply me with) it will be impossible to take regular soundings, I hope their Lordships will be pleased to order such an additional number of men to my present complement that may enable me to man such boats as may be necessary: as well with regard that what then I may lose out of my present number either by death or desertion, will be difficult, if not impossible to get others in their room.

By the account sent me by Mr. Oglethorpe of the readiness of their ships for sailing, it will be impossible for the *Hawk* to proceed with them. I shall therefore follow them (as my orders direct) to Georgia.

I am, your most obed<sup>nt</sup> humble servant,

J. G——.

11th October, 1735.

HONBLE JOSIAH BURCHETT, ESQ<sup>RE</sup>

Secretary of the Admiralty  
of Great Britain.

3

*Hawk* sloop in PORTSMOUTH DOCK,

October the 17: 1735.

SIR,

I acquainted Sir George Walton on my receiving their Lordships' order of the 10<sup>th</sup> ins<sup>t</sup> to increase the *Hawk's* complement to 70 men. He told me the impress-warrants being called in, unless their Lordships would be pleased to give orders to have her complement completed from the ships at Spithead, it would be impossible to have her so, by any other means.

I have had five men with me to desire to go the voyage, four belonging to the *Ipswich*, and one to the *Medway*: if they have permission to go with me, I shall want only five more.

I am also to acquaint you, as my orders direct me to survey the coasts and harbours about Georgia, I applied to the Navy-Board for such instruments and other necessaries as have been allowed officers on the same service, and last night I received their answer, viz.: they cannot order me to be supplied with the instruments, &c., without a particular order from the Right Honourable the Lords Commissioners of the Admiralty.

I am, sir, your most obed<sup>nt</sup> humble serv<sup>nt</sup>,

J. G——.

HON. JOSIAH BURCHETT, ESQ.

Secretary of the Admiralty  
of Great Britain.

4

*Hawk* sloop in PORTSMOUTH DOCK,

October 14, 1735.

GENTLEMEN,

I had the honour to write to the Board the 9<sup>th</sup>, to desire some alterations in the masts and sails of his Majesty's sloop *Hawk*; by the opinion of the officers and some gentlemen who have commanded her—I



am now to acquaint you my Lords Commissioners of the Admiralty have since (by their order) directed me to proceed to and attend the new settlement of Georgia, and have increased her complement to 70 men.

The gunner having acquainted me that the powder-room will hold only three half-barrels of powder, I have (with the carpenter) examined into it, and find it as he reported : therefore if the platform of my cabin was raised about 4 inches, it would allow a half-barrel to stand ahead, and would then hold 7 or 8 half-barrels, besides the match and other perishable stores (of the gunner's), which have hitherto been forced to be put down forward, and generally damaged, and often quite spoiled by the wet. And as the execution of my orders will require a constant use of the small arms in boats, and often on shore, I thought it proper to acquaint you of the necessary alterations to carry powder in proportion to the men ; as the place at present was only intended for forty-five.—The builder desired I would apply to the Board, as he is so much pressed to get her out of his hands.

By one part of my orders I am directed (as opportunity shall present) to take surveys of the coasts and harbours about Georgia. I am therefore to desire such proper instruments and necessaries for that service, as have been allowed officers under like orders.

I am,

Gentlemen,

Your very humble servt,

J. G—.

HONBLE THE NAVY BOARD.

5

GRAVESEND,

October 17<sup>th</sup>, 1735.

DEAR SIR,

I am here on board the *Simmonds*, waiting for a wind to carry us round : the *London Merchant*, loaded with our people, keeps us company. I hope by this time the sloop is ready, and that the easterly winds, which have delayed us so long, will give us the convenience of your company, which will be of great consequence to our enterprise : and indeed I should be apprehensive that the not having a King's sloop here to discover the entry of the river might prevent our settling in the place where the King designed we should : I shall run into St. Helen's to see if you are ready : if not I shall be obliged to proceed, notwithstanding the ill-consequences ! For the year wastes so, that delay may be the total destruction of the whole design : you are so sensible of the necessity of despatch that I am sure no diligence will be wanting on your side : I wish those at the Dock may be as expeditious. As I hope to see you soon, I shall say no more but that I am,

Dear sir, your most obedient humble servant,

JAMES OGLETHORPE.

CAPT<sup>N</sup> JAMES GASCOIGNE.

## 6

*Hawk*, PORTSMOUTH HARBOUR,October 30<sup>th</sup>, 1735.

SIR,

The men mentioned in the margin are desirous of serving on board his Majesty's sloop under my command, to complete the number my Lords Commissioners of the Admiralty have been pleased to increase her complement to.

And as I am ordered to make up the pay-books to the 30th of September last, I could at the same time deliver in the Lists by which those men are to be discharged from the ships they now belong to; together with proper lists for their being paid two months advance with the wages due from the ships they are discharged from.

I am therefore to desire, if you approve of their coming, you will be pleased to give an order for their being discharged.

I am sir, your most obed<sup>t</sup> servt,

J. G——.

SIR GEO. WALTON, KNT

Admiral of the Blue

&amp; Commander-in-Chief

of his Majesty's ships at Spithead.

Men's Names and the Ships they now belong to: James Logie, Evan Howell, *Medway*; David Williams, Edward Davy, James Barr, *Canterbury*; Thom. Flanegin, *Lancaster*; Gold Young, *Windsor*.

## 7

THE DOWNS,

Oct. 29<sup>th</sup>, 1735.

SIR,

We have not been able to get from this place yet, so I hope that tho' the delay has been in one sense disagreeable it will be above made up by procuring us the pleasure of your company. I hope by this time the *Hawk* is ready for sailing. I shall come into Spithead to you as soon as the winds will permit, and I hope we shall then be able to proceed together without loss of time.

Sir, your most obed<sup>nt</sup> humble servant,

JAMES OGLETHORPE.

CAPT. GASCOIGNE.

## 8

*Hawk*, PORTSMOUTH HARBOUR,November 6<sup>th</sup>, 1735.

SIR,

In obedience to their Lordships' command (signified by your letter of the 31st of October last) I have discharged Sam. Williams, Gunner, of his Majesty's Sloop (under my command) at his own request.

Sir George Walton has appointed John Eastwood to act till further order, giving me an order to receive him.

Last night John Wheeler shewed me their Lordships' warrant (from the Admiralty) ; therefore whenever he comes on board, shall enter him (on his appearance) as Gunner.

I acquainted you on Monday last, that the ships under the direction of Mr. Oglethorpe were now at Cowes-Roads, and wait my joining them ; and therefore desired you'd be pleased to send me some of the printed instructions for convoys ; but, not receiving them the last post, imagine my letter never reached the office.

I have applied to the office of Ordnance, and shewed the storekeeper your letter of the 1st of this month, mentioning their board being wrote to, to supply me with six swivel-guns, but as their officers (there) have had no direction from their own board, I am not yet supplied.

I am, sir, your most obed : hum<sup>le</sup> serv<sup>t</sup>,

J. G——.

THOMAS CORBET, ESQ<sup>RE</sup>  
Admir<sup>y</sup> Office.

9

On board the *Simmonds* before COWES,  
7 December, 1735.

SIR,

Alexander Craig, one of my men and second mate, having (during my absence from the ship) been insolent to Mr. Oglethorpe, who is apprehensive that if some method is not taken, he may occasion a mutiny in the voyage ; which apprehension is the more confirmed by most of the men desiring to leave the ship with him ; therefore for the safety of the ship, I desire you will take him into his Majesty's ship (under your command), where you have a power (by discipline) to keep mutinous people in order.

I am sir, your most obedient humble servant,

JOS : CORNISH.

To CAPTAIN JAMES GASCOIGNE  
Of His Majesty's sloop *Hawk*.

N.B.—Craig continued on board the *Hawk* acting as Quartermaster till the 1st November, 1736, when Mr. George Diamond, commander of a merchant ship (laden with provisions for the Trustees' store), wanting a mate, I discharged Craig (to that purpose) 1st November, 1736.

J. G——.

10

December 7th, 1735.

SIR,

Craig having misbehaved himself in such a manner as to make it difficult to pursue the voyage, in case he continues on board, and he having been personally insolent to me, Mr. Joseph Cornish (master of this Ship), is very willing and at my request and command desires the favour of you to put him on board your sloop. I must therefore desire you would send your boat to take him ; and that you will spare us another hand ; and if possible one that is capable of taking charge of a ship, for this man is a good sailor

who can keep a reckoning ; in giving us a good man you'll exceedingly oblige

Sir, your most obedient humble servant,

JAMES OGLETHORPE.

CAPT. JAMES GASCOIGNE.

On receiving the above letter I went on board the *Simmonds*, when, finding some words had happened between Craig and some of the people (going in that ship to Georgia) under the direction of Mr. Oglethorpe ; who, resenting the treatment, had (in his passion) beat Craig, taking it as an insult to himself.

11

*Hawk*, at CHARLES TOWN, SOUTH CAROLINA, in Rebellion Road,

March 11, 1736.

SIR,

I am to acquaint you of putting into this place (about a fortnight since) to repair some damage the sloop got in two very hard gales of wind in her passage from England—the first twenty leagues eastward of Madeira, the other 200 leagues eastward of this coast.

The two ships (under the direction of Mr. Oglethorpe) I sailed in company with from Cowes Road, the 10th of December last (as I acquainted you by letter of that date, by the pilot boat, which carried me through the Needles), parted with me (100 Leagues S.W. of the Lizard), the 13 December, by Mr. Oglethorpe's desire, the ships going much better than the *Hawk*, occasioned (as I believe) by the sloop being so very deep, and by accounts from Georgia, I hear are arrived there about a fortnight before my coming into this place.

I have caused the sloop to be refitted, and completed her provisions to four months, and this morning sailed down the river, to wait the first fair wind to proceed to St. Simond, to attend the settlement now making there.

I am, sir,

Your most obed. humble serv<sup>t</sup>,

J. G——.

HON. JOSIAH BURCHETT

Secretary of the Admiralty  
of Great Britain.

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12

DEAR SIR,

We have had an alarm from Carolina that the Spaniards intend to attempt something : I have wrote to Horton and Causton to concert measures with you, and to take your advice. I wish myself with you, tho' there's nothing I can do ; but you will be able to perform without me, yet should I be glad to share the dangers.

I have spoke about a ship for you, and all the Trustees have interested themselves in the affair. We have had a promise of Sir Charles of his interest ; there, are some who oppose us, but I trust that I shall succeed.

Your brother has been very kind, soliciting for you ; so has Jasper, and I cannot believe we shall fail. I do not doubt the continuance of your protection to our folks, so shall not recommend that to you.

I am, dear sir, your most obed<sup>t</sup>. humble serv<sup>nt</sup>.

JAMES OGLETHORPE.

LONDON, 23 *March*, 1736.

CAPT. JAMES GASCOIGNE.

13

SAVANNAH, in GEORGIA,

19 *November*, 1736.

SIR,

I take this last opportunity in Georgia of returning you thanks for the great services you have done this colony, and to assure you I shall represent them in their true light at home.

I must desire the continuance of your kindness to the people. I have ordered Mr. Causton to correspond directly with you, I having left him in charge of the colony, and to furnish you with anything you shall demand. Mr. Bryon has been here, who would have killed oxen for you at £8 per barrel at Port Royal.

I am, sir, your most obed<sup>nt</sup> humble servant,

JAMES OGLETHORPE.

CAPT. JAMES GASCOIGNE.

14

FREDERICA, in GEORGIA,

*June 21*, 1737.

DEAR SIR,

Mr. Mackintosh, who commands the Highlanders settled at the Darien, has applied to me for provisions out of the store-house here : but, not having above four days' provisions for the inhabitants of this place, I cannot give him any supply, and must therefore desire, if you can spare any bread or corn, you'll be pleased to deliver it to the storekeeper of this place, whom I have ordered to give a receipt for the same, for the use of the Hon<sup>ble</sup> the Trustees of this Colony.

I am, dear sir, your most obed<sup>nt</sup> serv<sup>nt</sup>,

WILLIAM HORTON.

TO CAPT. JAMES GASCOIGNE

Commander of His Majesty's Sloop the *Hawk*.

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LETTER FROM MR. VERNON

LONDON : 18 *Nov.* 1735.

MR. WESLEY,

The enclosed is copy of a letter from your mother, which I transmit to you, not out of vanity, but to give you an undoubted testimony of my regard to what you recommend to me. I shall continue my care of what relates to your mother's interest in her husband's books, and flatter myself it



will not be without success. I am convinced it is a work agreeable to God to be serviceable to a person endued with so much piety and worth, and who, like Hannah, has lent a loan unto the Lord; and to use no disguises to you, I have an interest in making you my debtor that you may as opportunity offers repay it to my son, who goes to Georgia with Cap<sup>tn</sup> Gascoigne, by seasoning his mind with the principles of true Christianity. Wishing you all success in your undertakings, I remain

Your most obed<sup>t</sup> humble serv<sup>t</sup>,

JAS. VERNON.

#### XIV

#### OGLETHORPE AND LIEUT. MACKAY

(See vol. i. p. 116)

A letter from General Oglethorpe was read to the Georgia Trustees at their meeting on April 1, 1737, in which he highly commended Lieut. Mackay, who had been in the command of the Hundred of Darien, and had come gallantly to his assistance when in difficulties owing to the conduct of the Spaniards on the frontier. The Board ordered their thanks to be sent to Lieut. Mackay, together with a grant of £100.

#### XV

#### LETTER FROM SIR JOHN THOROLD TO JOHN WESLEY

(See vol. i. p. 140)

LONDON, ST. JAMES'S PLACE,

May 24, 1736.

DEAR SIR,

I am unwilling to lose the opportunity of writing to you by Captain Thompson, and inquiring after the welfare of yourself, your brother, Mr. Ingham, Mr. Delamotte, and the whole colony of Georgia. I have read the journal of your voyage to that new settlement, and can with pleasure discern the footsteps of divine Providence towards you. The same fatherly love will still manifest itself in your favour, provided your heart remains steadfast in the Lord. The Lord Jesus will most assuredly stand by you and deliver you from all the open and secret assaults of men or devils against you. Fear not, nor be dismayed: there will be many more with you than with the Prince of Darkness. The Light of men will more and more discover to you the depths of Satan: and by having the kingdom of heaven ruling stronger and stronger within you, you will be more and more fitted to be a chosen vessel to carry the glorious name of Christ unto the Gentiles. The beauty of holiness has almost irresistible attractions; and those who can hide themselves from its love must be blinded indeed by that spirit who, in the book of life, is called 'the god of this world.' Your

Frederick  
March. 16. 1736.

Rev<sup>d</sup> Sir,

I must desire the Favour of You to examine  
the Complaints made by Mr Van-Rock & Mr.  
Botzins against Mr Vat, & by Mr Vat against  
Mr Van-Rock, & to make a true State of the  
Case that I may judge concerning y<sup>r</sup>. If You  
show this to Mr Canton he will examine any  
Person upon Oath that shall be necessary for  
the coming out the Truth.

I am

Y<sup>r</sup>

Y<sup>r</sup> most Obed<sup>t</sup>

Humble Serv<sup>t</sup>

James Oglethorpe

Mr Canton will show you  
the Letters I have writ to Mr  
Van-Rock, Mr Botzins & Mr  
Vat.

To the Rev<sup>d</sup> Mr Wesley.

LETTER FROM OGLETHORPE TO JOHN WESLEY, IN THE HANDWRITING OF CHARLES  
WESLEY (AS OGLETHORPE'S SECRETARY).

In the Colman Collection.



eye, I trust, is single, and you go forth in the strength of the Lord God, and will make mention of His righteousness only. Oh may the God of mercy put His whole armour upon you, and so strengthen you that you may be enabled to make all spiritual opposition flee before you; being through the indwellings and inworkings of the Spirit of Christ an overmatch for the devil. Wrestle continually with God, through Jesus, in prayer, for further degrees of grace, and undoubtedly, like Jacob, you will prevail with the Almighty; and then the vanquished though still blustering powers of hell shall not be able to stand before you. I question not but you take the holy Evangelists and Apostles for your pattern, and yield up your whole spirit, soul, and body, a lively, reasonable sacrifice to Him who has an absolute dominion over you by right of creation, preservation, redemption, and sanctification. 'Father, not My will, but Thine be done' was, we know, the prayer of the holy Jesus; and so must it be ours, likewise, otherwise the same mind is not in us that was in Him. But you, my dear brother in Christ, I am persuaded, are already blessed by our Heavenly Father with the inestimable gift of His Holy Spirit. Oh cherish that divine guest within you, and keep the heavenly flame of divine love burning upon your heart, and pray earnestly for His continual abode with you. Never grieve Him, in no wise quench Him, and He will, by degrees, open to you the wonders of His love towards poor, darkened, diseased mortals.

Know our dear friend, Mr. Broughton, is curate at the Tower, and has undertaken to preach to the poor prisoners in Ludgate<sup>1</sup> every Tuesday in the afternoon; may our good God, for Christ's sake, mightily increase the seed sown. Mr. Whitefield and Mr. Hervey purpose, with God's leave, to enter into holy orders this next ordination. May they become burning and shining lights in the Church! Sir John Phillips has been for several weeks hindered from attending the societies by reason of sickness and infirmities. He piously allows Mr. Whitefield twenty pounds per annum. Several of Mr. Broughton's late parishioners at Cowley forget not the assembling of themselves together, notwithstanding the manifold discouragements from the world. Your friends at Oxford continue to exhort and edify one another. The Lord increase His blessing upon them! Do not deny me the favour of hearing from you: bestow a little part of that precious talent, your time, in acquainting me how you go on; what progress you make in spiritualizing your flock, and what probability there is to believe that the Lord will shortly open the door of faith to the Indians; and in what disposition they seem to be, in order to their receiving the glad tidings of salvation. Pray give my love to your brother, Mr. Ingham, and Mr. Delamotte; what I have written to you I intended for them likewise. May the God of love keep you knit together in the bond of charity, and may you all go on prosperously in the Christian warfare, fighting the good fight of faith; and at last may you

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<sup>1</sup> Ludgate was first erected into a prison in the reign of Richard II. 'Formerly debtors not able to satisfy their debts,' says Strype, 'put themselves into this prison of Ludgate for shelter

from their creditors.' When Ludgate was taken down in 1760 the prisoners were removed to the London Workhouse. Cf. *Spectator*, No. 82.

receive a beautiful crown at the Lord's hand, and enter among angels and archangels to sing everlasting songs of praise to the Lord Almighty! I desire your prayers for me and mine.

J. THOROLD.

## XVI

### EXTRACT FROM BENJAMIN INGHAM'S GEORGIA JOURNAL

(See vol. i. pp. 141, 146)

*Sun. Jan. 25.*—We were twenty communicants. Towards evening we had a terrible storm, which lasted several hours. I observed it well; and, truly, I never saw anything hitherto so solemn and majestic. The sea sparkled and smoked, as if it had been on fire. The air darted forth lightning; and the wind blew so fierce that you could scarcely look it in the face and draw your breath. The waves did not swell so high as at some other times, being pressed down by the impetuosity of the blast; neither did the ship roll much; but it quivered, jarred, and shook. About half an hour past seven, a great sea broke in upon us, which split the mainsail, carried away the companion, filled between decks, and rushed into the great cabin. This made most of the people tremble; and I believe they would then have been glad to have been Christians, how light soever they made of religion before. I myself was made sensible that nothing will enable us to smile in the face of death but a life of extraordinary holiness. I was under some fear for a little while; but I recollected myself again, by reflecting that everything came by the will of God; and that whatever He willed was the best for me. If, therefore, He was pleased to take me off at this very time, so much the better: I should be delivered from many evils, and prevented from committing many sins to come. Betwixt eleven and twelve I recommended myself to God, and went to bed, resting satisfied with whatever should befall me. Towards three the wind abated. In the morning we returned public thanks for our deliverance; and before night most of the people had forgotten that they were ever in a storm. 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

*Wed. 28.*—Being a calm day, I went on board the other ship, read prayers, and visited the people. At my return I acquainted Mr. Oglethorpe with their state; and he sent them such things as they needed.

*Sun. Feb. 1.*—Three sail appearing, we made up towards them, and got what letters we could write, in hopes some of them might be bound for England. I writ a short one to you at Osset. One of them, that was bound for London, made towards us, and we put our letters on board her.

On Tuesday we found ground; on Wednesday we saw land; and on Thursday afternoon, 5th of February, we got safe into Tybee-road, in the mouth of the river Savannah, in the province of Georgia, in America. Messrs. Wesley, Mr. Delamotte, and I had some discourse about our manner of living in this new country. I was struck with a deep, religious



awe, considering the greatness and importance of the work I came upon, but was comforted with these words in the Psalms : 'O tarry thou the Lord's leisure ; be strong, and He shall comfort thy heart ; and put thou thy trust in the Lord.' From the whole service, I was moved to think that the gospel would be propagated over the whole world. May God, of His great mercy, graciously be pleased to grant it !

XVII

'O GOD, MY GOD, MY ALL THOU ART'

(See vol. i. p. 240)

This hymn is given below as it appeared in *A Collection of Psalms and Hymns*, 1738. It is copied from Osborn's *Poetical Works of J. and C. Wesley*, vol. i. p. 174.

GOD OUR PORTION

*From the Spanish*

- 1 O God, my God, my all Thou art ;  
Ere shines the dawn of rising day,  
Thy sovereign light within my heart,  
Thy all-enlivening power display.
- 2 For Thee my thirsty soul does pant,  
While in this desert land I live :  
And hungry as I am and faint,  
Thy love alone can comfort give.
- 3 In a dry land, behold, I place  
My whole desire on Thee, O Lord :  
And more I joy to gain Thy grace  
Than all earth's treasures can afford.
- 4 In holiness within Thy gates  
Of old oft have I sought for Thee :  
Again my longing spirit waits  
That fullness of delight to see.
- 5 More dear than life itself, Thy love  
My heart and tongue shall still employ ;  
And to declare Thy praise will prove  
My peace, my glory, and my joy.
- 6 In blessing Thee with grateful songs  
My happy life shall glide away ;  
The praise that to Thy name belongs  
Hourly with lifted hands I'll pay.
- 7 Abundant sweetness, while I sing  
Thy love, my ravished soul o'erflows ;  
Secure in Thee, my God and King,  
Of glory that no period knows.

- 8 Thy name, O Lord, upon my bed  
Dwells on my lips, and fires my thought;  
With trembling awe, in midnight shade  
I muse on all Thy hands have wrought.
- 9 In all I do I feel Thy aid;  
Therefore Thy greatness will I sing,  
O God, who bidd'st my heart be glad  
Beneath the shadow of Thy wing.
- 10 My soul draws nigh, and cleaves to Thee:  
Then let or earth or hell assail,  
Thy mighty hand shall set me free;  
For whom Thou sav'st, he ne'er shall fail.

For an account of the *Charlestown Hymn-Book* see Telford's *Methodist Hymn-Book Illustrated*, pp. 1, 2.

### XVIII

#### EXTRACT FROM 'A TRUE NARRATIVE OF THE STATE OF GEORGIA'

(See vol. i. p. 296)

(From a book entitled, '*A True and Historical Narrative of the State of Georgia*, published by the principal land-holders of that colony, so far as it relates to the conduct of Mr. John Wesley, during his residence there.')

The authors, having brought down their narrative to the end of the year 1736, when advice came that the Spaniards intended to attack the Colony from the Havannah, and lamenting the ill state of the Colony, and the defenceless condition they were then in, proceed thus:

And now, to make our subjection the more complete, a new kind of tyranny was this summer imposed upon us; for Mr. John Wesley, who had come over, and was received by us as a clergyman of the Church of England, soon discovered that his aim was to enslave our minds, as a necessary preparative for enslaving our bodies. The attendances upon prayers, meetings, and sermons, inculcated by him, so frequently, and at improper hours, inconsistent with necessary labour, especially in an infant Colony, tended to propagate a spirit of indolence and of hypocrisy among the most abandoned; it being much easier for such persons, by an affected show of religion, and adherence to Mr. Wesley's novelties, to be provided by his procurement from the public stores, than to use that industry which true religion recommends: nor indeed could the rev. gentleman conceal the designs he was so full of, having frequently declared that he never desired to see Georgia a rich but a religious Colony (according to his system).

At last all persons of any consideration came to look upon him as a Roman Catholic, for which the following reasons seem pretty convincing :

*1st.*—Under an affected strict adherence to the Church of England, he most unmercifully damned all Dissenters of whatever denomination, who were never admitted to communicate with him until they first gave up their faith and principles entirely to his moulding and direction, and, in confirmation thereof, declared their belief of the invalidity of their former baptism, and then to receive a new one from him. This was done publicly on the persons of Richard Turner, carpenter, and his son. Another instance was that of William Gaff, who had once communicated and always conformed to his regulations, but was at last found out by Mr. Wesley to have been baptized by a Presbyterian Dissenter. The same thing was proposed to him ; but Mr. Gaff, not inclinable to go that length, was ever thereafter excluded from the communion.

*2ndly.*—While all Dissenters (whereof a considerable number was in the Colony) were thus unmercifully damned, and shut out from religious ordinances, contrary to that spirit of moderation and tenderness which the Church of England shows towards them, persons suspected to be Roman Catholics were received and caressed by him as his First-rate Saints.

*3rdly.*—A third confirmation of this suspicion arose from his endeavours to re-establish Confession, Penance, Mortifications, mixing wine with water in the Sacrament, and suppressing, in the administration of the Sacrament, the explanation adjoined to the words of communicating by the Church of England, to show that they mean a feeding on Christ by faith, saying no more than, 'The Body of Christ ; The Blood of Christ' ; by appointing Deaconesses, with sundry other innovations, which he called Apostolic Constitutions.

*4thly.*—As there is always a strict connexion between Popery and Slavery, so the design of all this fine scheme seemed, to the most judicious, to be calculated to depress and debase the minds of the people, to break any spirit of liberty, and humble them by fastings, penances, drinking of water, and a thorough subjection to the spiritual jurisdiction, which, he asserted, was to be established in his person ; and, when this should be accomplished, the minds of the people would be equally prepared for the receiving civil or ecclesiastical tyranny.

All the jesuitical arts were used to bring the well-concerted scheme to perfection : families were divided in parties ; spies were engaged in many houses, and servants of others bribed and decoyed to let him into all the secrets of the families they belong to ; nay, those who had given themselves up to his spiritual guidance (more especially women) were obliged to discover to him their most secret actions, nay, even their thoughts, and the subjects of their dreams. At the same time he gave charge to juries ; gave his opinion in all civil causes that came before the court ; nor could we imagine what all this would end in. Complain we might, but to no purpose ; and Mr. Causton and he went hand-in-hand.

But the merciful Providence of God disappoints, frequently, those designs that are laid deepest in human prudence.

Mr. Wesley, at this time, repulsed Mrs. Sophia Williamson, niece to Mr. Causton, from the Sacrament. This young lady was, by her friends,

put under the ghostly care of Mr. Wesley, who was pleased to make proposals of marriage to her. These she always rejected ; and, in some little time, married Mr. William Williamson of Savannah, much contrary to Mr. Wesley's inclinations. After the said marriage Mr. Wesley used all means to create a misunderstanding betwixt Mrs. Williamson and her husband, by persuading her that Mr. Williamson had no right to regulate her behaviour as to conversing with him, or attending meetings as formerly ; but, at last, finding he could gain nothing upon her, and that Mr. Williamson had forbid him any conversation with his wife out of his presence, he took the aforesaid means, by repelling her from the Holy Communion, to show his resentment. Mr. Williamson thought himself well founded in an action of damages against Mr. Wesley (being no longer supported by Mr. Causton, who was highly nettled at the affront put upon his niece, and could now declaim as fluently against spiritual tyranny as any person) ; and he was indicted, before a Grand Jury of forty-four freeholders, and thirteen indictments were found against him ; one concerned Mr. Williamson and his spouse, the others concerning the grievances we felt by his measures, and the exercise of his ecclesiastical functions, as above related. These last were given in to the magistrates, to be by them laid before the Trustees, that these our grievances might, in time coming, be properly redressed, we having no other jurisdiction either civil or ecclesiastical, that we could make application to. Then the Grand Jury began to consider and think that as it was not probable a greater number of the better sort of people could ever be legally met together ; so this was a fit time to represent their grievances and hardships to the Trustees, which they did in a long representation, chiefly complaining of the conduct of Mr. Causton ; the original of which was signed by all the forty-four, and afterwards sent home, but was taken no notice of by the Trustees for anything ever we heard ; and we hope it will appear to every judicious reader that this Jury was neither biassed nor intimidated by Causton to the prejudice of any person whatsoever, as Mr. Wesley asserts in his Journal, printed at Bristol, 1739. He likewise says there was a professed atheist and deist in the number ; but for [our] parts we know of neither. But a man of Mr. Wesley's principles, who makes no scruple of writing wilful falsehoods (as may be seen by any person who compares this Narrative with his Journal), and of damning every person of a contrary opinion with himself, may, without hesitation, give people what appellations come in his head. However, this put an end to any further prosecution of Mr. Wesley's schemes ; for soon after this, he departed the Colony privately, by night, and went to Charlestown, and from thence to England.

Mr. Wesley had address enough (as he says in the aforementioned Journal) to persuade several persons, who were members of the Grand Jury, to retract (by some paper which he drew up for them to sign) their former sentiments : but this, if it was at all, proceeded entirely from the solemn assurances which he gave them that his main design home was to represent the grievances and oppressions which the poor Colony laboured under ; and upon this account was charged with divers letters and papers from private persons, relating to the Colony, which he undertook faithfully to deliver ; but as we have since found that all Mr. Oglethorpe's interest was employed



to protect Mr. Wesley, it is no wonder those promises were never fulfilled ; nor, indeed, could it ever be ascertained that even the private letters which he carried were so much as delivered. Many, if not most, of those letters being complaints against Mr. Oglethorpe's conduct.

## XIX

## LETTER FROM JOHN WESLEY TO MRS. CHAPMAN

(See vol. i. pp. 319, 343, 354)

SAVANNAH, March 29, 1737.

True friendship is doubtless stronger than death, else yours could never have subsisted still in spite of all opposition, and even after thousands of miles are interposed between us. In the last proof you gave of it, there are a few things which I think it lies on me to mention : as for the rest, my brother is the proper person to clear them up, as I suppose he has done long ago.

You seem to apprehend that I believe religion to be inconsistent with cheerfulness, and with a sociable, friendly temper. So far from it, that I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without holiness or true religion. And I am equally convinced that true religion has nothing sour, austere, unsociable, unfriendly in it ; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness. Are you for having as much cheerfulness as you can ? So am I. Do you endeavour to keep alive your taste for all the truly innocent pleasures of life ? So do I likewise. Do you refuse no pleasure but what is a hindrance to some greater good, or has a tendency to some evil ? It is my very rule ; and I know no other by which a sincere reasonable Christian can be guided. In particular, I pursue this rule in eating, which I seldom do without much pleasure. And this I know is the will of God concerning me ; that I should enjoy every pleasure that leads to my taking pleasure in Him ; and in such a measure as most leads to it. I know that, as to every action which is naturally pleasing, it is His will that it should be so ; therefore in taking that pleasure so far as it tends to this end (of taking pleasure in God), I do His will. Though, therefore, that pleasure be in some sense distinct from the love of God, yet is the taking of it by no means distinct from His will. No ; you say yourself, it is His will I should take it. And here, indeed, is the hinge of the question, which I had once occasion to state in a letter to you ; and more largely in a sermon, on the Love of God. If you will read over those, I believe you will find you differ from Mr. Law and me in words only. You say the pleasures you plead for are distinct from the love of God, as the cause from the effect. Why, then, they tend to it ; and those which are only thus distinct from it no one excepts against. The whole of what he affirms, and that not on the authority of men, but from the words and example of God incarnate, is, There is one thing needful,—to do the will of God ; and His will is our sanctification : our renewal in the image of



God, in faith and love, in all holiness and happiness. On this we are to fix our single eye, at all times, and in all places ; for so did our Lord. This one thing we are to do ; for so did our fellow servant, Paul, after his example : ‘ Whether we eat or drink, or whatsoever we do, we are to do all to the glory of God.’ In other words, we are to do nothing but what, directly or indirectly, leads to our holiness, which is His glory ; and to do every such thing with this design, and in such a measure as may most promote it.

I am not mad, my dear friend, for asserting these to be the words of truth and soberness ; neither are any of those, either in England or here, who have hitherto attempted to follow me. I am and must be an example to my flock ; not, indeed, in my prudential rules, but, in some measure (if, giving God the glory, I may dare to say so), in my spirit, and life, and conversation. Yet all of them are, in your sense of the word, unlearned, and most of them of low understanding ; and still, not one of them has been as yet entangled in any case of conscience which was not solved. And as to the nice distinctions you speak of, it is you, my friend, it is the wise, the learned, the disputers of this world, who are lost in them, and bewildered more and more, the more they strive to extricate themselves. We have no need of nice distinctions ; for I exhort all, dispute with none. I feed my brethren in Christ, as He giveth me power, with the pure, unmixed milk of His word. And those who are as little children receive it, not as the word of man, but as the word of God. Some grow thereby, and advance apace in peace and holiness : they grieve, it is true, for those who did run well, but are now turned back ; and they fear for themselves, lest they also be tempted ; yet, through the mercy of God, they despair not, but have still a good hope that they shall endure to the end. Not that this hope has any resemblance to enthusiasm, which is a hope to attain the end without the means : this they know is impossible, and therefore ground their hope on a constant, careful use of all the means. And, if they keep in this way, with lowliness, patience, and meekness of resignation, they cannot carry the principle of pressing toward perfection too far. O may you and I carry it far enough ! Be fervent in spirit. ‘ Rejoice evermore ; pray without ceasing ; in everything give thanks.’ Do everything in the name of the Lord Jesus. Abound more and more in all holiness, and in zeal for every good word and work.

## XX

LETTER FROM CHARLES DELAMOTTE TO  
JOHN WESLEY

(*See vol. i. pp. 322, 343*)

SAVANNAH, *February 23, 1738.*

O MY DEAR BROTHER,—How greatly do I long after you in the bowels of Jesus Christ ! What God hath done for us in your absence, I trust, will be a comfort to you and all the brethren.

For six weeks we went on in the spirit of slumber, and even poor

William had left off most of the means of grace. But hath God forgotten to be gracious? No, for when things were desperate, then the Almighty laid to His hand and let the enemy loose upon us, who with scorpions hath united us together, and against all opposition do now join with one heart and one voice in Morning and Evening Prayers. Some who were hirelings are gone out from amongst us (Mrs. Cross, Mrs. Ann, Mr. Grant), and others who never have had any sense of their duty are become zealous advocates for the Lord God of Hosts.

Oh, if you did but know how much one or more of you were wanting here, I am sure you would not delay coming one minute. Let not then a soldier of Jesus Christ tarry to provide gold or silver or scrip for their journey, for the disciple must be as his Master and the servant as his Lord.

Mr. Causton still continues the same man, only more angry than before. I went one day to him about the children, and immediately he sent for the other magistrates, who, after treating me with some scurrilous language, in form they forbade me ever to have any more prayers at my house, &c., adding that my teaching the children was a scandalous thing, who out of pretence of doing good, I only made it a cloak to inquire into everybody's private affairs, and that he would write to the Trustees and have me removed. This, I bless God, quickened me much, and I resolved, through Christ strengthening me, to persevere with all my might, being strongly possessed at the same time that unless I watched over my own wicked heart very narrowly, I should be puffed up, and fall through pride.

I have not obeyed Mr. Causton's authority in this, which has made him publicly declare he would put out all his strength to break the neck of our meeting together; and accordingly [he] took all opportunities of speaking separately to each member, first by fair promises, saying, If they would not meet here they should want for nothing, and if this had no effect, he then threatened to present me for a public nuisance and to show them no favour; but, blessed be God, all to no purpose. In particular poor Mr. How[s], whom he told, I believe, 'Mr. How[s], you have a good design in going there, not being acquainted with their bad design, but I would not advise you to run yourself into any danger, for you are a principal man'; and many other things to the same effect, which he summed up, saying, 'It signifies nothing parleying. All I mean is this, that if you don't set the psalm, they will break up by degrees.' Upon which Mr. How[s] told him, 'he knew we had no bad intention, but a good one, and while he had health and opportunity he must do what he thought was his duty, let the consequence be what it would.' This so enraged Mr. Causton that it made him ready to kick Mr. How[s] out of doors.

About a fortnight ago there went a great cry through the streets, 'News concerning the Saints. That now there was a proof of the horrid proceedings of that monster, Wesley, and his crew; Mr. Campbell had committed adultery with Mrs. Mears, and had made confession, and received absolution from you. What need have we of further proof of his being a Roman priest, and all his followers Roman Catholics?' This made Mr. Causton consider, after his usual way, that here something might be made out; and accordingly [he] sent for Mrs. Cross and Mrs. Ann, who presently made a

second Sophy's affidavit of two sheets of paper, full of the horridest lies and nonsense that ever were put together. First, that all present were sworn with the Bible secrecy that both parties acknowledged. . . . [Here follows a quotation from the affidavit so gross in its language that Delamotte is compelled to reduce it to a few words. He continues], Now humane means are not to be despised ; therefore, being met together, we all judged it necessary to send the enclosed certificate, that if you should be charged with Mrs. Ann's affidavit, you might have something to prove it false.

Yesterday I was presented to the Grand Jury by Mr. Causton for a breaker of the law and raising parties ; but agreeable to our present weakness, the whole Jury made a jest of it, and said it was nothing but spite and malice against Mr. Wesley. This usage must not be expected always, else would the Cross of Christ cease, which is the only support to keep life in us. O pray mightily for us all, but more especially for me, that the new cloth of the glorious gospel may not be put into the old garment of a wicked unregenerate heart ; that, being truly mortified to all the pleasures of sense, I may be very zealous to every good word and work, from

Your dutiful son in Christ,

CHARLES DELAMOTTE.

POSTSCRIPT.—I am poor and in debt, and my not knowing at one meal where I shall get the next is a great help to thankfulness.

## XXI

### CORRESPONDENCE BETWEEN JOHN WESLEY AND THE GEORGIA TRUSTEES, ETC.

(See vol. i. pp. 326, 398)

March 4, 1737.

GENTLEMEN,

When the account of the mission expenses, commencing March 1, 1736, and brought down to the end of November, was delivered to me, I was much surprised to find it amount to (in Carolina currency) 666 17 0½ which, reduced to sterling, is 090 02 04 (£90 2s. 4d.). A day or two since, I received a second account, brought down to March 1, 1737 ; which being added to the former, the total expense of the year was 726 07 03½ (sterling 098 08 01½). But upon reading over both, I observed, as you will be pleased to do : (1) that of the sum above mentioned 191 19 06½ was paid Mr. Quincy, partly for a bed, hangings, and furniture ; partly for making a cellar, building a hut, and improvements, by him made in and about the house. (2) That 86 06 09 has been since expended at several times, for necessary repairs of the cellar (which was fallen in), the house and fences round it and the garden, a great part of which fell down, being quite decayed. (3) That 98 10 09 was expended in three journeys to Frederica, twice by water and once by land ; whither not my own pleasure, but the desire of some of that desolate people, and the need of all, called me. (4) That 26 01 09 was expended at several times in clothing for Mr. Ingham. These particulars, together amounting to 402 18 09, the

expense of Mr. Ingham's food for two or three months, and of mine and Mr. Delamotte's subsistence from March 1, 1736, to March 1, 1737, amounts to Carol. 323 08 6½ (sterl. 044 04 04).

I thought, gentlemen, before I left England, that from the little knowledge you had of my manner of conversation, you would not easily believe me capable of embezzling yours, any more than my own goods. But since it is otherwise, since you have sent orders to limit my expenses to the Society's £50 a year, be it so. I accept it, and (during my stay here) desire to have neither less nor more. One thing farther I desire, that whenever I am accused to you, on this or any other head (and it is necessary that offences should come), you would allow me the justice due to a common criminal, the knowing my accuser (which I must insist upon before God and man), and the being heard before I am condemned.

I can't but acknowledge the readiness of the magistrates here, Mr. Causton in particular, in assisting me, so far as pertains to their office, both to repress open vice and immorality, and to promote the glory of God by establishing peace and mutual good-will among men. And I trust their labours have not been quite in vain. Many ill practices seem to lose ground daily, and a general face of decency and order prevails, beyond what I have seen anywhere else in America.

Gentlemen, my prayer to God for you is, that you may with one heart and one mind glorify God our Saviour in all things, that neither open nor covert opposition may ever be able to disjoin your hearts or weaken your hands; but that you may calmly and steadily pursue His work, even though men should therefore cast out your names as evil. And the God of glory shall accept your service, and reward every one of you sevenfold into His bosom.

I am, gentlemen,

Your most obedient servant,

JOHN WESLEY.

SAV[ANNAH].

SIR,

I have received the four boxes of which you was so kind as to give me advice, as well as the bundles from Mr. Causton. I can't imagine how you can support yourself under such a weight of business as lies upon you. May He, who alone is able, so support you that in the greatest hurry of temporal things you may never forget there are things eternal.

I am, sir,

Your most obedient servant,

June 1737.

JOHN WESLEY.<sup>1</sup>

SIR,

I return you thanks for your favour. The good I have found here has indeed been beyond my expectations; the contrary behaviour of many was no more than I looked for; being convinced several years before I left

<sup>1</sup> This letter was undoubtedly written to the Secretary of the Board of Trustees.



England, that in every city or country under heaven, the majority of the people are not the wisest or the best part. But we have an advantage here, which is not frequent in other places, that is a magistracy, not only regular in their own conduct but desirous and watchful to suppress, as far as in them lies, whatever is openly ill in the conduct of others. I am obliged to you for the hint you give as to the regulating that too-prevailing neglect in the case of administering public oaths. Without doubt, it should be done with all possible solemnity. For surely no hurry of business can excuse any want of reverence towards the God to whom all our business should be consecrated.

Pray when you send me any books, send a letter of advice. I have received no books from you since I came hither.<sup>1</sup>

GEORGIA OFFICE,  
*June 15, 1737.*

SIR,

The Rev. Mr. Burton has this day laid before the Trustees a letter from you to them dated Savannah, March 4th, 1737, wherein you express a concern that they should receive an accusation of your embezzling any part of their goods, and likewise a desire to know the name of your accuser.

The Trustees have ordered me to assure you that they are very much surprised at any apprehensions you have of such accusation being brought before them. No complaint of any kind has been laid before them relating to you. They have never as a board, nor any of them privately, heard of one, nor have they the least suspicion of any ground for one. They would not (if they had received any) form a judgement of you without acquainting you with the accusation and the name of your accuser; at the same time they believe you'll think it reasonable to let them know who has informed you that any such accusation has been brought before them, and that for the future you will only regard what may be sent to you from them, and that you will not believe nor listen to any private informations or any insinuations that must make you uneasy, and may lead you to distrust the justice of the Trustees, and the regard they have for you.

The Trustees are very sensible of the great importance of the work you are engaged in, and they hope God will prosper the undertaking and support you in it, for they have much at heart not only the success of the Colony in general but the promotion of piety amongst the people, as well as the conversion of the Indians. They are very glad to find that Mr. Causton has seconded your endeavours to suppress vice and immorality, and that a reformation gains ground as you observe it does.

I am, sir,

Your most obedient servant,

BENJ. MARTYN,  
Sec.

PS. The Trustees will take into consideration your application to them in favour of Robert Hows, and have a regard to it. [See App. XXII.]

<sup>1</sup> The letter is in Wesley's handwriting, but without date or subscription.

It may have been written to Mr. Vernon, or the Secretary of the S.P.G.



GEORGIA OFFICE,

June 15, 1737.

DEAR SIR,

I communicated your letter to the board this morning. We are surprised at your apprehensions of being charged with the very imputation of having embezzled any public or private moneys. I cannot learn any ground for even suspicion of anything of this kind. We never heard of any accusation; but on the contrary, are persuaded both of your frugality and honesty. We beg you not to give weight to reports or private insinuations. The Trustees have a high esteem of your good services, and on all occasions will give further encouragement, and would not have the express mention of the fifty pounds (in lieu of the same sum formerly advanced by the Society for Propagation) so understood as not to admit of enlargement upon proper occasions. I am ordered by all the members present to acquaint you of this, and to give you assurance of their approbation of your conduct, and readiness to assist you. The Vice-Provost of Eton has given you ten pounds for your private use and doing works of charity: I have desired Mr. Oglethorpe to convey this to you in a private way. Mr. Whitefield will shortly, and by the next convenient opportunity, go over to Georgia. There are three hundred acres granted to the church in Frederica. Be not discouraged by any hasty insinuations; but hope the best while any labour for the best. In good time matters will bear a better face. God strengthen your hands, and give efficacy to your honest endeavours. In a former letter I spoke my mind at large to you concerning many particulars. I am, in much haste at present,

Your affectionate friend,

J. BURTON.

PS. My lord Egmont gives his respects and kind wishes, and begs you not to be discouraged.

## XXII

## LETTER FROM JOHN WESLEY TO THE GEORGIA TRUSTEES CONCERNING MR. HOWS, THE PARISH CLERK OF SAVANNAH AND THE FIRST LEADER OF A SOCIETY CLASS

*(See vol. i. p. 340)*

GENTLEMEN,

Robert Hows, a freeholder of this place, has officiated here as Parish Clerk, not only ever since I came, but as I am informed, for above two years before. He constantly attends both the morning and evening service (a little before sunrise and after sunset) on other days as well as Sundays, and is in the whole of his behaviour a sober, industrious man. But sickness in his family had reduced him to straitness of circumstances even before the 24th inst., on which (while he was employed in the public work) his house was burnt to the ground, and all that was in it (except two saws) consumed.

I therefore, gentlemen, take the liberty to recommend him to your favour

and assistance : as to the manner of which (whether by way of salary or otherwise) you are the proper judges. I recommend you and all your labours to Him in whose steps you tread, the great Helper of the friendless, and am, gentlemen,

Your most obedient servant,

JOHN WESLEY.<sup>1</sup>

SAVANNAH, *March 31, 1737.*

## XXIII

### ANOTHER VERSION OF THE WILLIAMSON CASE, IN WESLEY'S HANDWRITING

(*See vol. i. pp. 347-78*)

54. From this time till August 7 (part of which she was ill) Mrs. Williamson neither spoke to me nor I to her, though she had several opportunities of doing it. So that I was surprised as much as grieved to be then reduced to the necessity of telling her in the church (indeed so softly that none heard it but herself), and in the mildest manner I was master of, 'I can't administer the Holy Communion to you before I have spoken with you.' Behold how much matter a small fire kindleth !

55. From Mrs. Williamson's marriage till April 12, on which day I set out for Charlestown, [MS. here doubtful] ten days passed in which Mr. or Mrs. Causton were not at mine, or I at Mr. Causton's house. It was the same thing then, or till August 7 : and whether I was present or absent, no terms of respect were judged too high for me, no professions of friendship too strong. Indeed I was often utterly ashamed at them, especially at those which Mrs. Causton used on all occasions. March 29, drinking tea at my house, after talking at least an hour and a half in praise of Mrs. Williamson, she said (and to the same effect she spoke two or three months after, both at her house in town and at Hogshead), 'Why couldn't you have told me you liked her—O ! I should have been too happy !' And on Monday, May 23, speaking at Hogshead on the same head, after expressing several times her wish that I had married her, she added, 'What could I do more ? I bid you take her—take her away with you.' I answered, 'Madam, I told her she was welcome to my house.' She said, again, 'Aye, but you didn't take her.'

56. In the beginning of June, I was occasionally saying to Mr. Causton, 'I find, sir, people now speak to me of you more freely than before Miss Sophy's marriage. But I seldom think it worth my while to hear them.' He said, 'Indeed I think it would : I wish you would hear all they have to say. And what if you should seem to be of their opinion ?' I was shocked at the thought, and spoke a few words, to which there was no reply.

Thursday, June 9, I told him several things I heard, which he bore with

<sup>1</sup> The Minutes of Council of the Georgia Trust for July 6, 1737, state that Robert Hows's house is to be rebuilt as

it was before it was burnt down, out of the Fund for religious uses.

tolerable calmness. But on Saturday, June 11, when I spoke again on the same head, he turned full upon me ; told me, ' He didn't expect such usage from me of all men ; reproached me for taking part with his enemies, meddling with things foreign to my office, making parties, and inflaming things instead of composing them.' Yet in three or four days the storm blew over, and he behaved to me as before. On July 6 he used a little sharpness again ; but that too ended in perfect harmony. Accordingly, July 7, I breakfasted with him ; the 14th he drank tea with me : as did Mrs. Causton on the 16th. On the 18th he sent for me, and I stayed with him near four hours. The 19th they both drank tea at my house. A day or two [after] I offered mine and Mr. Delamotte's service, to transcribe for him anything which required haste, or which he could not trust to common transcribers. The 26th he came to my house, told me he would accept of my kind offer, and desired Mr. Delamotte to write some accounts for him. After some other conversation he began to complain very bitterly against Mr. Williamson ; he added, ' Since happiness is the end of marriage, where that can't be attained, the marriage is certainly null and void, and consequently both parties at liberty to marry where they can be happy. Why now,' says he, ' there is poor Sophy. She can never be happy with that man.' I cut him short by saying, ' I grant unhappy couples are at liberty to live asunder. But not to marry elsewhere. There is no law of God or man which will justify that.' He answered, ' If there is not a law for it, there ought to be, that the community may not lose so many children.'

57. In the afternoon I went to him to fix the time and manner of our journey to Ebenezer. He first proposed setting out with me that night, but afterward desired to put it off till Monday. On Sunday evening the 31st he came to my house, and said, Business prevented his going, but he had sent his horse for me, and desired I would not think of walking. After my return, on Friday, August 5, I waited on Mr. Causton and gave him an account of my journey. And thus far there was no complaint, but I was received by them all as one who had done all things well.

58. On Sunday evening the 7th Mrs. Williamson in conversation with Mrs. Burnside expressed much anger at my repelling her from the Holy Communion. Mrs. Burnside told her, ' You was much to blame, after receiving that letter from Mr. Wesley, to offer yourself at the table before you had cleared yourself to him. But you may easily put an end to this, by going to Mr. Wesley now, and clearing yourself of what you are charged with.' She replied, ' No, I will not show such a meanness of spirit as to speak to him about it myself, but somebody else shall.'

59. The next day, August 8th, the following warrant was issued out by Mr. Recorder.

'GEORGIA, SAVANNAH, SS.

'To all Constables, Tithingmen, and others whom these may concern: You, and each of you, are hereby required to take the body of John Wesley, Clerk : and bring him before one of the bailiffs of the said town, to answer the complaint of William Williamson and Sophia his wife, for defaming the said Sophia and refusing to administer to her the Sacrament of the Lord's Supper, in a public congregation, without cause ; by which the said William

Williamson is damaged one thousand pounds sterling. And for so doing this is your warrant, certifying what you are to do in the premisses.

'Given under my hand and seal the 8th day of August, Anno. Dom. 1737.  
'THOMAS CHRISTIE.'

60. Tuesday 9th Mr. Jones, the Constable, served this warrant and carried me before Mr. Bailiff Parker and Mr. Recorder: where Mr. Williamson, after much [hesitation], inserted on the edge of the warrant, 'that I had endeavoured to alienate her affections from him.' This charge and that of defaming her, I denied. As to the other I could not acknowledge their power to interrogate me. Mr. Parker endorsed the warrant, whereby I was ordered to appear at the next court holden for the town.

61. Soon after I was gone home, Mr. Williamson posted up the following advertisement:

'PROVINCE OF GEORGIA, SAVANNAH, SS.

'Whereas there is an action for defamation and several other notorious offences, brought against John Wesley of this town, Clerk, by William Williamson, wherein there is one thousand pounds damages charged against the said John Wesley:

'This is to give notice to all whom it may concern, that if any person or persons whatsoever shall carry or convey, or be in anywise aiding or assisting in carrying or conveying the said John Wesley out of the province, till he hath fully answered the actions above mentioned, he, she, or they so doing will be prosecuted for the said damages according to law.

'If any one takes down this advertisement, they will be prosecuted by me.

'WILLIAM WILLIAMSON.'

## XXIV

### LETTER FROM DR. TIMOTHY CUTLER<sup>1</sup> TO JOHN WESLEY

(See *vol. i. pp. 370, 398*)

REV<sup>D</sup> SIR,

It is now some time ago that I had the pleasure of your letter dated July 23. Therein you hint your answer to my first letter, but nothing of my acknowledging the receipt of it; so that I fear my second letter (by whom sent I forget) hath totally miscarried.

I am sorry, sir, for the clouds hanging over your mind respecting your

<sup>1</sup> Dr. Cutler was chosen President of Yale College in 1719. In 1723 he embarked for England, and was there ordained to the ministry of the Anglican Church. Soon after he became rector of Christ Church, Boston, New England, where he remained till his death in 1765.

Though his sentiments concerning Whitefield in the letter given above are friendly, he was one of his principal opponents on the occasion of the evangelist's visit to Boston. See Tyerman's *Life of Whitefield*, vol. ii. pp. 123-5.



undertaking and situation : but hope God will give an happy increase to that good seed you have planted and watered according to His will. The best of men, in all ages, have failed in the success of their labours ; and there will ever be found too many enemies to the Cross of Christ ; for earth will not be heaven. This reminds us of that happy place where we shall not see and be grieved for transgressors ; and where, for our well-meant labours, our judgement is with the Lord, and our reward with our God. And you well know, sir, that under the saddest appearances we may have some share in the consolations which God gave Elijah, and may trust in Him that there is some wickedness we repress or prevent, some goodness by our means (weak and unworthy as we are) beginning, preserved, or increasing in the hearts of men, at present, perhaps, like a grain of mustard-seed, that in God's time may put forth, spread, and flourish ; and that if the world seems not the better for us, it might be worse without us. Our low opinion of ourselves is a preparative to these successes ; and so the modest and great apostle found it.

No doubt, sir, you have temptations where you are, nor is there any retreat from them. They hint to us the care we must take, and the promises we must apply to ; and blessed is the man that endureth temptation.

I rejoice in the good character which, I believe, you well bestow on Mr. Whitefield, coming to you, and desire you would tender to him my compliments and best wishes, as also to your revd. and worthy brother. But I question not but his labours will better be joined with than supersede yours ; and even his and all our sufficiency and efficiency is of God.

It is the least we can do to pray for one another ; and if God will hear me (a great sinner !) it will strengthen your interest in Him. I commend myself to a share in your prayers for His pardon, acceptance, and assistance ; and beg that my family, particularly a dear son, now curate to the Dean of Bocking, in Essex, may not be forgotten by you.

I am, revd. sir,

Your most affectionate humble servant,

TIMOTHY CUTLER.

Boston, *Sber* 22, 1737.

## XXV

### CHICALI AND GENERAL OGLETHORPE

(*See vol. i. p. 409*)

Chicali, to whom Wesley refers in vol. i. pp. 239, 409, and vol. ii. p. 296, dined with General Oglethorpe at Savannah on July 1, 1736. The entry in Oglethorpe's *Life*<sup>1</sup> is very brief. It states that on June 16, 1736, at half-past twelve at night, he set out for Frederica. He returned to Savannah on the 26th ; and on the 1st of July gave audience to a deputation of Creek Indians.

Three years later, however, Chicali, or, as his name is sometimes written

<sup>1</sup> *Memoir of General Oglethorpe.* By Robert Wright (Chapman & Hall, 1867).



Chigilly, played an influential part in inducing Oglethorpe to make an important journey to his settlement at Coweta, which removed some difficulties with the traders which threatened to cause war. On June 15, 1739, Oglethorpe wrote to the Georgia Trustees: 'I have received frequent and confirmed advices that the Spaniards are striving to bribe the Indians, and particularly the Creek nation, to differ with us; and the disorder of the Traders is such as gives but too much room to render the Indians discontented; great numbers of vagrants being gone up without licences either from Carolina or us. Chigilly, and Malachee, the son of the Great Brim, who was called Emperor of the Creeks by the Spaniards, insist on my coming up to put all things in order, and have acquainted me that all the chiefs of the nation will come down to the Coweta town to meet me, and hold the General Assembly of the Indian nations; where they will take such measures as will be necessary to hinder the Spaniards from corrupting and raising sedition amongst their people. This journey, though a very fatiguing and dangerous one, is quite necessary to be taken; for if not, the Spaniards, who have sent up great presents to them, will bribe the corrupt part of the nation; and if the honest part is not supported, will probably overcome them and force the whole nation into war with England. Tomo Chachi and all the Indians advise me to go up. The Coweta town, where the meeting is to be, is near 500 miles from hence; it is in a straight line 300 miles from the sea. All the towns of the Creeks and of the Consees and Talapones, though 300 miles from the Cowetas, will come down to the meeting. The Choctaws also and the Chickesaws will send thither their deputies, so that 7,000 men depend upon the event of this Assembly. The Creeks can furnish 1,500 warriors, the Chickesaws 500, and the Choctaws 5,000. I am obliged to buy horses and presents to carry up to this meeting.'

Oglethorpe set out on July 17 on this adventurous journey; 300 miles of wilderness had to be crossed. He made his way by the help of Indian traders through tangled thickets, along rough ravines, and over dreary swamps in which the horses mired and plunged. The travellers patiently followed their native guides. More than once they had to construct rafts on which to pass great rivers, and many smaller streams were crossed by wading or swimming. Forty miles from Coweta, the principal town of the Muscoghee or Creek Indians, a deputation of chiefs met him and escorted him to the town; nothing could exceed the joy manifested at his arrival. On August 11 the chiefs met, and terms for trade, &c., were arranged. On the 21st a formal treaty was concluded by which the Creeks renewed their fealty to the King of Great Britain. If Oglethorpe had not gone up the misunderstanding between them and the Carolina Indians would have probably occasioned a war.

## XXVI

## THE WESLEY-LAW CORRESPONDENCE OF 1738

*(See vol. i. p. 462)**To the Rev. William Law*

LONDON, May 14, 1738.

REVEREND SIR,

It is in obedience to what I think to be the call of God, that I, who have the sentence of death in my own soul, take upon me to write to you of whom I have often desired to learn the first elements of the gospel of Christ.

If you are born of God, you will approve of the design, though it may be but weakly executed. If not, I shall grieve for you, not for myself. For as I seek not the praise of men, so neither regard I the contempt either of you or of any other.

For two years (more especially) I have been preaching after the model of your two practical treatises; and all that heard have allowed that the law is great, wonderful, and holy. But no sooner did they attempt to fulfil it, but they found that it is too high for man; and that by doing 'the works of the law shall no flesh living be justified.'

To remedy this, I exhorted them, and stirred up myself, to pray earnestly for the grace of God, and to use all the other means of obtaining that grace, which the all-wise God hath appointed. But still, both they and I were more and more convinced that this is a law by which a man cannot live; the law in our members continually warring against it, and bringing us into deeper captivity to the law of sin.

Under this heavy yoke I might have groaned till death, had not a holy man, to whom God lately directed me, upon my complaining thereof, answered at once, 'Believe, and thou shalt be saved. Believe in the Lord Jesus Christ with all thy heart, and nothing shall be impossible to thee. This faith, indeed, as well as the salvation it brings, is the free gift of God. But seek, and thou shalt find. Strip thyself naked of thy own works, and thy own righteousness, and fly to Him. For whosoever cometh unto Him, He will in no wise cast out.'

Now, sir, suffer me to ask, How will you answer it to our common Lord, that you never gave me this advice? Did you never read the Acts of the Apostles, or the answer of Paul to him who said, 'What must I do to be saved?' Or are you wiser than he? Why did I scarce ever hear you name the name of Christ? never, so as to ground anything upon 'faith in His blood'? Who is this who is laying another foundation? If you say, you advised other things as preparatory to this; what is this, but laying a foundation below the foundation? Is not Christ then the first, as well as the last? If you say you advised them because you knew that I had faith already, verily you knew nothing of me; you discerned not my spirit at all. I know that I had not faith, unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the

head, not in the heart. But what is this to the living, justifying faith in the blood of Jesus? the faith that cleanseth from sin; that gives us to have free access to the Father; to 'rejoice in hope of the glory of God'; to have 'the love of God shed abroad in our hearts by the Holy Ghost' which dwelleth in us; and 'the Spirit itself bearing witness with our spirit, that we are the children of God'?

I beseech you, sir, by the mercies of God, to consider deeply and impartially, whether the true reason of your never pressing this upon me was not this,—that you had it not yourself? whether that man of God was not in the right who gave this account of a late interview he had with you?—'I began speaking to him of faith in Christ: he was silent. Then he began to speak of mystical matters. I spoke to him of faith in Christ again: he was silent. Then he began to speak of mystical matters again. I saw his state at once.' And a very dangerous one, in his judgement, whom I know to have the Spirit of God.

Once more, sir, let me beg you to consider whether your extreme roughness, and morose and sour behaviour, at least on many occasions, can possibly be the fruit of a living faith in Christ? If not, may the God of peace and love fill up what is yet wanting in you!

I am, reverend sir,

Your humble servant,

JOHN WESLEY.

#### MR. LAW'S REPLY

*May 19, 1738.*

REVEREND SIR,

Yours I received yesterday. As you have written that letter in obedience to a divine call, and in conjunction with another extraordinary good young man, whom you know to have the Spirit of God; so I assure you, that, considering your letter in that view, I neither desire nor dare to make the smallest defence of myself. If a messenger from God should represent me as a monster of iniquity, that had corrupted all that had conversed with me, &c., I should lay my hand upon my mouth, and with my eyes shut, submit myself to the divine justice. And as you lay claim to this character, as a messenger sent from God to lay my sins before my face, and have not executed this message, till a divine man, highly favoured of God, had passed sentence upon me, so I assure you that I have not the least inclination to distrust or question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both, in these exalted characters. May God vouchsafe His favours to you both, and His mercies to me, according to His own good pleasure!

This is the whole of my answer to your letter, considered in that light in which you represent it; as written in obedience to a divine call, and the message of it ratified by a person whom you know to have the Spirit of God.

But now, upon supposition that you had here only acted by that ordinary light which is common to good and sober minds, I should remark upon your letter as follows: How you may have been two years preaching the doctrine of the two Practical Discourses, or how you may have tired yourself and your hearers to no purpose, is what I cannot say much to. A holy man,

you say, taught you thus : ' Believe, and thou shalt be saved : Believe in the Lord Jesus with all thy heart, and nothing shall be impossible to thee : Strip thyself naked of thy own works, and thy own righteousness, and fly to Him : For every one that cometh to Him He will in no wise cast out.'

I am to suppose that, till this time of your lately meeting with this holy man, you had not been taught this doctrine, and that, for want of it, you might have groaned under a certain heavy yoke to your death. Did you not, above two years ago, give a new translation of Thomas à Kempis? Will you call Thomas to account, and to answer it to God, as you do me, for not teaching you that doctrine? Or will you say that you took upon you to restore the true sense of that divine writer, and to instruct others how they might best profit by reading him, before you had so much as a literal knowledge of the most plain, open, and repeated doctrine contained in his book? You cannot but remember what value I always expressed for Kempis, and how much I recommended it to your meditation.<sup>1</sup>

You have had a great many conversations with me, and I dare say that you never was with me for half an hour without my being large upon that very doctrine of which you make me totally silent and ignorant.

As an undeniable proof of this, you must remember that, the second time I saw you, and when your brother was with you, I put into your hands the little book of the German Theology, and said all that I could in recommendation of the doctrine contained in it. If that book does not plainly lead you to Jesus Christ, I am content to know as little of Christianity as you are pleased to believe : or if you are for stripping yourself naked of your own works, or your own righteousness, further than that book directs, I had rather you was taught that doctrine by any one else than by me. Above a year ago I published a book against the *Plain Account of the Sacrament*, &c. You may, perhaps, be too much prejudiced against me to read it ; but as you have made yourself a judge of the state of my heart, and of my knowledge in Christ, you ought to have seen that book, to help you to make a right judgement of my sentiments. What I have there written, I judged to be well-timed after my former discourses ; governed through all that I have written and done by these two common, fundamental, unchangeable maxims of our Lord, ' Without Me ye can do nothing : If any man will come after Me or be My disciple, let him take up his cross and follow Me.' If you are for separating the doctrine of the cross from faith in Christ, or following Him, you have numbers and names enough on your side, but not me. The conversation I have had with you is past and gone, and you have it in your power to represent it as you please ; but the facts I have appealed to must continue facts, and prove all that for which I appeal to them. You say, ' Why did I scarce ever hear you name the name of Christ? Never, so as to ground anything upon faith in His blood? If you say, you advised other things as preparatory to this, if you advised them, because you knew I had faith already, verily you knew nothing of me, you discerned not my spirit at all : I know that I had not faith, unless

<sup>1</sup> ' It is interesting to find in Law's library at Cliffe three copies of this edition of à Kempis by Wesley, one of

them evidently much read' (Overton's *Life of Law*, p. 84 n.).



the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the head and not in the heart.'

Did you never hear any of this from me? How far I may have discerned your spirit, or the spirit of others that have conversed with me, may, perhaps, be more a secret to you than you imagine; but I claim nothing on that head. But granting you to be right in the account of your own faith, how am I chargeable with it? Have either I, or any of my writings, any tendency to fill your head full of airy shadows?

Here I am to suppose, that after you had been some time meditating upon an author, that of all others leads us the most directly to a real living faith in Jesus Christ; after you had judged yourself such a master of his sentiments and doctrines, as to be able to publish them to the world, with directions and instructions concerning such experimental divinity; that years after you had done this, you had only the faith of a devil, or Judas, an empty notion in your head; and that you was in this state through ignorance that there was any better to be sought after, and that you was in this ignorance because, in my conversation, I never directed or called you to this true faith.

But, sir, as Kempis and I have both of us had your acquaintance and conversation, so pray let the fault be divided betwixt us; and I shall be content to have it said that I left you in as much ignorance of this faith as he did, or that you learnt no more of it by conversing with me than with him. If you had only this faith till some weeks ago, let me advise you not to be too hasty in believing that, because you have changed your language or expressions, you have changed your faith. The head can as easily amuse itself with a living and justifying faith in the blood of Jesus, as with any other notion; and the heart, which you suppose to be a place of security, as being the seat of self-love, is more deceitful than the head.

I must now transcribe a long passage in your letter, because not a word of it ought to be omitted. It is thus: 'I beseech you, by the mercies of God, to consider deeply and impartially, whether the true reason of your never calling me to this was not that you had it not yourself? Whether that man of God was not in the right, who gave this account: "I began to speak to him of faith in Christ: he was silent. Then he began to speak of mystical matters. I spoke of faith in Christ again. He was silent. Then he spoke of mystical matters again. *I saw his state at once.*" And a very dangerous one in his judgement, whom I know to have the spirit of God.'

This man of God, whom I can willingly believe to be as divine as you represent him to be, and whose conversation left a good impression on my mind, was accidentally presented to me in Somerset Gardens as the acquaintance of an author I was inquiring after, and whose book was then in my hands. I was not half an hour with him in that public place, nor had any intention, at that time, of saying anything to him, but upon the matter above mentioned. In discourse of that kind, he took occasion, as he says, to speak of faith in Christ. I was silent, except in approbation of what he said. But that I then began to speak of mystical matters, is as false as anything that can be said of me: for I spoke not one single word of any doctrine of religion, either mystical or not. Or if I had spoke of mystical



matters, would that have been a receding from the subject he was upon? Is not faith in Jesus Christ the very sum and substance of what is meant by mystical religion? He said very little to me on faith; but for aught I know, there might be what he calls a first and second time in what he said to me. But that I, a second time, began to speak to him of mystical matters is a second great falsity.

I leave you now to judge of his *seeing my dangerous state at once*.

As this falsity lies amongst us three, I suppose you will not think it proper that either of you should have any share in it, it being fitter to be ascribed to that state you have provided for me. I am content that you should do with it according to your pleasure.

Your last paragraph, concerning my sour, rough behaviour, and obscurity of conversation on the most important subjects, as inconsistent with Scripture and the fruits of a living faith in Christ, I leave in its full force. Whatever you can say of me of that kind, without hurting yourself, will be always well received by me.

I am,

Your real friend and well wisher,

W. LAW.

To the Rev. William Law

LONDON, May 20, 1738.

REVEREND SIR,

I sincerely thank you for a favour I did not expect, and presume to trouble you once more.

How I have preached all my life,—how qualified or unqualified I was to correct a translation of Kempis, and to translate a preface to it,—whether I have now, or how long I have had, a living faith,—whether Peter Böhler spoke truth in what he said, when two others were present besides me,—are circumstances on which the main question does not turn, which is this and no other: ‘Whether you ever advised me, or directed me to books that did advise me, to seek first a living faith in the blood of Christ; and that thereby alone I could be justified.’

You appeal to three facts to prove that you did: 1. That you put into my hands *Theologia Germanica*. 2. That you published an answer to *The Plain Account of the Sacrament*. And, 3. That you are governed through all that you have written and done by these two fundamental maxims of our Lord: ‘Without Me ye can do nothing’: and, ‘If any man will come after Me, let him take up his cross and follow Me.’

The facts I allow, but not the consequence. In *Theologia Germanica* I remember something of Christ our Pattern, but nothing express of Christ our Atonement. The answer to *The Plain Account of the Sacrament* I believe to be an excellent book, but not so as to affect the main question. Those two maxims may imply, but do not express, the thing itself,—‘He is our propitiation, through faith in His blood.’

But how are you ‘chargeable with my not having had this faith’? If you intimate that you discerned my spirit, then you are chargeable thus: 1. You did not tell me plainly I had it not. 2. You never once advised me

to seek or to pray for it. 3. Your advice to me was only proper for such as had faith already; advices which led me further from it, the closer I adhered to them. 4. You recommended books to me which had no tendency to this faith, but a direct one to destroy good works.

However, 'Let the fault be divided,' you say, 'between me and Kempis.' No; if I understood Kempis wrong, it was your part, who discerned my spirit, and saw my mistake, to have explained him, and to have set me right.

I ask pardon, sir, if I have said anything inconsistent with the obligations I owe you, and the respect I bear to your character.

I am, reverend sir,

Your most obedient servant,

JOHN WESLEY.

## XXVII

### MRS. DELANY'S ACCOUNT OF PARSON TOOKER<sup>1</sup>

(See vol. i. p. 23)

In the evening I was called upon to make up a party at whist with my father and mother and the minister of the parish. Fortunately this man was of a most particular character, an original, and entertained us extremely with his extravagant notions. He never appeared to so little advantage as in the pulpit, and as companion a grazier's coat would have become him better than a clergyman's habit; he had a sort of droll wit and repartee that was diverting, but would have been more so had it not been somewhat out of character and unbecoming the dignity of his profession, which though not inconsistent with cheerfulness and innocent mirth (but rather embellished by it), loses its polish if sullied with the least buffoonery. He said he had a Familiar that attended him, that he often appeared to him at home and abroad; warned him against danger, and advised him how to conduct himself in all exigencies. As much as I remember of Tranio's conduct, I think it did not do much honour to his Familiar.

<sup>1</sup> The Rev. Tretheway Tooker was instituted to the rectory of Buckland in 1714, by the guardians of Thomas Thynne, Esq. He was succeeded in 1746 by the Rev. John Martin. There are portraits of the Rev. John Martin, of Buckland, and of his wife, at a house in Wellersey. The old rectory was built by William Grafton, the rector who was instituted by the Abbot of Gloucester in 1515. There is an engraving of it in

Lyson's *Gloucestershire Antiquities*, and also one of the three compartments of painted glass in the east window of the church, representing three of the Roman Sacraments. There is some painted glass also in the rectory hall, and the rebus of Wm. Grafton, 'a graft issuing out of a tun.' (Letter from Sir Thomas Philipps, Bart., of Middle Hall, near Broadway, Worcestershire, 1860.)—*Life and Correspondence of Mrs. Delany*, vol. i. pp. 13, 14.

## XXVIII

WESLEY'S LETTER TO LORD NORTH AND  
LORD DARTMOUTH<sup>1</sup>

(See vol. vi. p. 67)

In the way to DUBLIN, June 14, 1775.

MY LORD,—I would not speak, as it may seem to be concerning myself with things that lie out of my province. But I dare not refrain from it any longer: I think silence in the present case would be a sin against God, against my country, and against my own soul.

But what hope can I have of doing good, of making the least impression upon your lordship where so many have spoken in vain, and those far better qualified to speak on so delicate a subject?

They were better qualified in some respects; in others they were not. They had not less bias upon their minds: they were not free from worldly hopes and fears. Their passions were engaged: and how easily do these blind the eyes of the understanding! They were not more impartial. Most of them were prejudiced in the highest degree. They neither loved the King nor his ministers. Rather they hated them with a perfect hatred. And your lordship knowing this, if you was a man, could not avoid having some prejudice to them; in which case it would be hardly possible to feel the full force of their arguments.

They had not better means of information, of knowing the real tempers and sentiments, either of the Americans on the one hand, or of the English, Irish, and Scots, on the other. Above all, they trusted in themselves, in their own power of convincing and persuading. I trust only in the living God, who hath the hearts of all men in His hand.

And whether my writing do any good or no, it need do no harm. For it rests within your lordship's breast, whether any eye but your own shall see it.

[I do not intend to enter upon the question whether the Americans are in the right or in the wrong. Here] all my prejudices are against the Americans. For I am a High Churchman, the son of a High Churchman, bred up from my childhood in the highest notions of passive obedience and non-resistance. And yet in spite of all my [long] rooted prejudice[s], I cannot avoid thinking (if I think at all) that [these] an oppressed people asked for nothing more than their legal rights; and that in the most modest and inoffensive manner which the nature of the thing would allow.

<sup>1</sup> The version here printed is the copy of the letter to the Earl of Dartmouth, and is taken from *Macmillan's Magazine*, 1870, p. 136. It is there stated to be 'now for the first time published from the original in the archives of his family.' The letter to Lord North (see Smith's *History of Methodism*, vol. i. p. 700)

was written on the following day from 'Armagh.' A comparison of the two copies has been made, and the differences (except in a few trivial cases) shown below. The words between square brackets appear only in the North letter.

But waiving this, waiving all considerations of right and wrong, I ask, 'Is it common sense to use force toward the Americans?'

A letter now before me [which I received yesterday] says, 'Four hundred of the Regulars and forty of the Militia were killed in the last skirmish.' What a disproportion [is this]! And this is the first essay of raw men against Regular troops!

You see, my lord, whatever has been affirmed, these men will not be frightened. And it seems, they will not be conquered so easily as was at first imagined. They will probably dispute every inch of ground, and, if they die, die sword in hand.

Indeed, some of our valiant officers say, 'Two thousand men will clear America of these rebels.' No, nor twenty thousand, nor perhaps treble that number, be they rebels or not. They are as strong men as you: they are as valiant as you; if not abundantly more valiant. For they are one and all enthusiasts; enthusiasts for liberty. They are calm, deliberate enthusiasts. And we know how this principle

Breathes into softest souls stern love of war,  
And thirst of vengeance, and contempt of death.

We know men animated with this [spirit] will leap into a fire, or rush upon a cannon's mouth.

'But they have no experience of war.' And how much more have our troops? How few of them ever saw a battle! 'But they have no discipline.' That is an entire mistake. Already they have near as much as our army. And they will learn more of it every day. So that in a short time [if the fatal occasion continue] they will understand it as well as their assailants.

'But they are divided among themselves; so you are informed by various letters and memorials.' So, I doubt not, was poor Rehoboam informed concerning the ten tribes! So (nearer our times) was Philip informed concerning the people of the Netherlands! No, my lord, they are terribly united; not in the province of New England only, but down as low as the Jerseys, and Pennsylvania, the bulk of the people are so united that to speak a word in favour of the present English measures would almost endanger a man's life. Those who inform me of this (one of whom was with me last week, lately come from Philadelphia) are no sycophants; they say nothing to curry favour; they have nothing to gain or lose by me. But they speak with sorrow of heart what they have seen with their eyes, and heard with their own ears.

Those men think, one and all, be it right or wrong, that they are contending *pro aris et focis*, for their wives, children, liberty! What [an] advantage have they herein over men that fight only for pay! none of whom care a straw for the cause wherein they are engaged; most of whom strongly disapprove of it.

Have they not another considerable advantage? Is there occasion to recruit the troops? Their supplies are at hand, all round about them: ours are three thousand miles off.

Are we then able to conquer the Americans, suppose they are left to themselves? Suppose all our neighbours stand stock still, and leave us and



them to fight it out? But are we sure of this? Are we sure that all our neighbours will stand stock still?<sup>1</sup> I doubt, they have not promised it. And if they had, could we rely upon those promises?

Yet it is not probable they will send ships or men to America. Is there not a shorter way? Do they not know where England and Ireland lie? And have they not troops, as well as ships in readiness? All Europe is well apprised of this; only the English know nothing of the matter! What if they find means to land but ten thousand men? Where are the troops in England or Ireland to oppose them? Why, cutting the throats of their brethren in America! Poor England in the meantime!

'But we have our Militia, our valiant disciplined Militia: these will effectually oppose them.' Give me leave, my lord, to relate a little circumstance of which one then on the spot<sup>2</sup> informed me. In 1716 [*sic*] a large body of Militia were marching towards Preston against the rebels. In a wood which they were marching by, a boy happened to discharge his fowling-piece. The soldiers gave all for lost; and by common consent threw down their arms, and ran for life. So much dependence is to be placed on our valorous Militia!

But, my lord, this is not all. We have thousands of enemies, perhaps more dangerous than French or Spaniards. [They are landed already, they fill our cities, our towns, our villages.]<sup>3</sup> As I travel four or five thousand miles every year, I have an opportunity of conversing freely with more persons of every denomination than any one else in the three kingdoms. I cannot therefore but know the general disposition of the people, English, Scots, and Irish, and I know an huge majority of them are exasperated almost to madness. Exactly so they were throughout England and Scotland about the year 1640: and in great measure by the same means—by inflammatory papers, which were spread, as they are now, with the utmost diligence in every corner of the land. Hereby the bulk of the people were effectually cured of all love and reverence for the King. So that first despising, then hating him, they were just ripe for open rebellion. And I assure your lordship so they are now: they want nothing but a leader.

Two circumstances more deserve to be considered: the one that there was at that time a general decay of trade, almost throughout the kingdom; the other, that there was an uncommon dearth of provisions. The case is the same in both respects at this day. So that even now there are multitudes of people that having nothing to do, and nothing to eat, are ready for the first bidder; and that, without inquiring into the merits of the cause, would flock to any that would give them bread.

Upon the whole I am really sometimes afraid that 'this evil is of the Lord.' When I consider [to say nothing of ten thousand other vices shocking to human nature]<sup>4</sup> the astonishing *luxury* of the rich, and the *profaneness*<sup>5</sup> of rich and poor, I doubt whether general dissoluteness of manners does

<sup>1</sup> 'But we are not sure of this. Nor are we sure that all our neighbours will stand stock still' (North letter).

<sup>2</sup> 'A clergyman who knew the facts'

(North letter).

<sup>3</sup> Omitted in North letter.

<sup>4</sup> Omitted in North letter.

<sup>5</sup> 'Shocking impiety' (North letter).



not demand a general visitation. Perhaps the decree is already gone forth from the Governor of the world. Perhaps even now—

As he that buys surveys a ground,  
So the destroying angel measures it around.  
Calm he surveys the perishing nation,  
Ruin behind him stalks and empty desolation.

But we Englishmen are too wise to acknowledge that God has anything to do in the world! Otherwise should we not seek Him by fasting and prayer, before He lets the lifted thunder drop? O my lord, if your lordship can do anything, let it not be wanting! For God's sake, for the sake of the King, of the nation, of your lovely family, remember Rehoboam! Remember Philip the Second! Remember King Charles the First!<sup>1</sup>

I am, with true regard,

My lord,

Your lordship's obedient servant,

JOHN WESLEY.

## XXIX

### THE BENSON-FLETCHER CORRESPONDENCE

(*See vol. vi. p. 73*)

A manuscript *Life of Joseph Benson*, by his son, the Rev. Samuel Benson, M.A., which is preserved at the Conference Office, gives the following account of Benson's attempt at the Conference of 1775 to secure greater efficiency among the Methodist preachers of his time, the sequel to which was a remarkable letter to Wesley from John Fletcher, which is also given below.

The Conference this year was held in Leeds. Mr. Benson had not attended the last, never absenting himself from his circuit without a sufficient reason; but this he did purpose to attend, both because the interests with which he had been charged required his so doing, and on account of a more generally important subject which had long occupied his thoughts, and which he now wished to lay before his brethren—a plan which he had formed for the improvement and better reception of the junior preachers, then very illiterate, and ill qualified as to their acquaintance with suitable knowledge to fill the situation to which they were appointed. . . . The plan proposed by Mr. Benson was this:

*'To be laid before the Conference*

'Complaints having been made concerning the insufficiency of many of the preachers for the work in which they are engaged, both on account of their want of grace and abilities, would it not answer a good end—

'(1) To inquire particularly into the character, experience, and qualifications of each individual person who is now employed among us, without any

<sup>1</sup> This paragraph is omitted in the North letter.

exception, from the eldest to the youngest? Thus it would be discovered who were qualified, and who not.

‘(2) To set apart those who are judged qualified for the work of the ministry, by fasting, prayer, and imposition of the hands of John Wesley, Charles Wesley, J. Fletcher, and other presbyters of the Established Church. Thus they would be more solemnly devoted to the work, would consider themselves more seriously entrusted with it, would more heartily and confidently engage in it, and would be more united to each other and more connected together, whence they might expect more of the divine blessing, and of consequence greater success in their labours. Thus would we be furnished with an answer to those who allege we have no authority to preach for want of ordination; the minds of many, both preachers and people, who have been distressed with doubts and reasonings on that head would be satisfied, and one main plea for seeking episcopal ordination, or that of other churches, would be quite set aside.

‘(3) Of those who are judged unqualified to be thus set apart for the work of the ministry, to consider who are most blameable in their character and conduct, who have not had, or appear to have lost, converting grace, and who are remarkably deficient in common sense, or natural parts, or capacity for improvement, and to set these quite aside.

‘(4) Of the rest, who, though not thought fit to be admitted into full connexion, yet are unexceptionable in their conduct, appear to be truly serious, and have a capacity for improvement, to admit part of them upon trial, and send the rest to Kingswood School. There let them stay a year (or longer if thought necessary) under the tuition of some of the ablest and most respected preachers, to study, not Latin and Greek, but their own mother-tongue, the Scriptures, the best English writers in Divinity, church history, and the history of their own country.

‘(5) For this purpose, to keep no boarders at Kingswood School, but only the preachers’ boys and the preachers here mentioned; to appoint proper masters, both for the preachers and the children; and make public collections and receive private subscriptions to defray the expense of such an undertaking once a year.’

Every determination on important matters was taken by Mr. Benson with the knowledge and approbation of his friend Mr. Fletcher, whose opinion on the subject of the above paper will be found in a letter which shall now be inserted. But it must be remarked that Mr. Fletcher rather mistook his friend’s intention with respect to the ordination of preachers. The idea of Mr. Benson seems to have been that it was desirable to invest preachers with a certain authority for their work, which would enable them to go forth with greater confidence than heretofore, yet short of actual setting them apart to the work of the ministry.

*Letter from Fletcher to Benson Concerning his Proposals*

MADELEY, 12 July, 1775.

MY DEAR FRIEND,

I thank you for your last. I shall be glad, very glad to see you, and your Sermons, to improve by, not to correct them. But the dedication you

speaking of I must beg you to set aside, as it would injure your book, and give me an air of importance, which belongs less to me than to any man living.

I approve of your desire to do what you can to promote the purging of our branches, that we may bring forth more fruit. Whether the scheme of Kingswood would answer, without some men truly alive to God to inspect and direct the preachers there, I question. Their taste might lead them to impertinent lectures and studies; and a bookish, literary emulation, or downright sloth, rather than a devotional eagerness for the wisdom and power of God. Proper men would not be found easily. I mentioned the scheme to Mr. Collins, our Assistant in this round, who says that some of the preachers who could hardly speak sense have been the means of more good than many who had matter, manner, method, and parts at command. The fact needs only to be proved to throw down your scheme of *improvement*. I wish Kingswood was so ordered as to answer the most important ends; but as matters are, I question whether it is so. I am not acquainted enough with its state to judge of it. I sent some time ago your letter to Mr. J. Wesley to Ireland. I second your request with respect to sifting of the preachers. With regard to their ordination, I see a good and a bad side in it. The good side is obvious: it would cement our union; it would make us stand more firm to our vocation; it would give us an outward call to preach and administer the Sacraments. But at the same time it would cut us off, in a great degree, from the national Churches of England and Scotland, which we are called to leaven. My own particular objection to it respects Messrs. Wesley, who could not with decency take the step of turning Bishops after their repeated declarations that they would stand by their mother to the last. I mention to Mr. Wesley that before he take that step, it will be expedient that he desire, in print, the Bishops to take it. It would be but form, I grant; it might, however, show that he would not break off without paying a proper deference to Episcopacy. The point is of such importance as to require the coolest deliberation; and that view of the work, and acquaintance with the preachers, which my retirement here deprives me of. A proper way would be for those who are for the step you mention, to put their reasons on paper, and vice versa; and then with prayer and love to compare the reasons *pro* and *con* without prejudice. God has lately shook Mr. Wesley over the grave; but notwithstanding, I believe he will, from the strength of his constitution and the weakness of mine—which is much broke since I saw you—survive me; so I do not scheme about helping to make up the gap when the great tree shall fall; sufficient to that day will that trouble be, nor will the divine power be then insufficient to help the people in time of need. . . . Remember before God your affectionate friend,

J. FLETCHER.

At Mr. Benson's request, Mr. Fletcher made the matter known to Mr. Wesley, without whom it was, of course, impossible to move a step. What is known of Mr. Wesley's judgement is contained in a passage of one of Mr. Fletcher's letters dated 24th July: 'I have received a letter from Mr. Wesley, who says he will give you full leave to explain and enforce your plan and proposals. You can demand no more. Be modest, be steady,

be scriptural, be rational ; and when you have done your best, leave all to the Lord without anxiety.'

The time occupied by the Conference is represented as 'of much hurry and confusion, yet of much profit. The preachers were closely examined and some set aside, but,' says Mr. Benson, 'I fear not all who ought. I much fear the Committee appointed for that purpose were too merciful to more than one.'

Nothing of a permanent nature was done as the consequence of Mr. Benson's endeavours in respect of any of the particulars referred to in his paper. . . .

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The subject was constantly in Mr. Fletcher's mind, and on the day appointed for the meeting of Conference in Leeds, he sent the following remarkable letter to Wesley (the original is preserved at the Conference Office). It will be noticed there is no Section 11 ; and also that Sections 7 and 14 are based on Benson's plan.

*Thursday Afternoon, Aug. 1st, 1775.*

REV<sup>D</sup>. AND DEAR SIR,

This is the day your conference with the Methodist preachers begins. As I prayed early in the morning that God would give you all the spirit of wisdom, and love to consult about the spread of the power of godliness, the motion made by Mr. Benson in the letter I sent you came into my mind ; and I saw it in a much more favourable light than I had done before. The wish of my soul was that you might be directed to see and weigh things in a proper manner. About the middle of the day, as I met with you in spirit, the matter occurred to me again in so strong a manner that I think it my duty to put my thoughts upon paper, and send them to you.

You love the Church of England, and yet you are not blind to her freckles, nor insensible of her shackles. Your life is precarious, you have lately been shaken over the grave ; you are spared, it may be, to take yet some important step, which may influence generations yet unborn. What, sir, if you used your liberty as an Englishman, a Christian, a divine, and an extraordinary messenger of God ? What if with bold modesty you took a farther step towards the reformation of the Church of England ? The admirers of the Confessional, and the gentlemen who have petitioned the Parliament from the Feathers' Tavern,<sup>1</sup> cry aloud that our Church stands in need of being reformed ; but do not they want to corrupt her in some things, while they talk of reforming her in others ? Now sir, God has given you that light, that influence, and that intrepidity which many of those gentlemen have not. You can reform, so far as your influence goes, without perverting ; and, indeed, you have done it already. But have you done it professedly

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<sup>1</sup> A petition for relief from subscription to the Thirty-nine Articles was drawn up and presented to Parliament in 1772 by an association which met, under the leadership of Archdeacon Blackburne, at

the Feathers' Tavern, an inn in Lambeth, near the riverside. See *Abbey's English Church and its Bishops in the Eighteenth Century*, vol. ii. p. 122.



enough? Have you ever explicitly borne your testimony against all the defects of our Church? Might you not do this without departing from your professed attachment to her? Nay, might you not, by this means, do her the greatest of services? If the mother who gave you suck were yet alive, could you not reverence her without reverencing her little whims and sinful peculiarities (if she had any)? If Alexander's good sense had not been clouded by his pride, would he have thought that his courtiers honoured him when they awkwardly carried their head up on one shoulder as he did, that they might look like him? I love the Church of England, I hope, as much as you do. But I do not love her so as to take her blemishes for ornaments. You know, sir, that she is almost totally deficient in discipline, and she publicly owns it herself every Ash Wednesday. What are her spiritual courts in general, but a catch-penny? As for her doctrine, although it is pure upon the whole, you know that some specks of Pelagian, Calvinian, and Popish dirt cleave to her articles, homilies, liturgy and rubricks. These specks could with care be taken off, and doing it in the circle of your influence might, sooner or later, provoke our superiors to godly jealousy and a complete reformation. In order to this it is proposed:—

1. That the growing body of the Methodists in Great Britain, Ireland, and America be formed into a general society—a daughter church of our holy mother.

2. That this society shall recede from the Church of England in nothing but in some palpable defects about doctrine, discipline, and unevangelical hierarchy.

3. That this society shall be the Methodist church of England, ready to defend the as yet unmethodized church against all the unjust attacks of the dissenters—willing to submit to her in all things that are not unscriptural—approving of her ordination—partaking of her sacraments, and attending her service at every convenient opportunity.

4. That a pamphlet be published containing the 39 articles of the Church of England rectified according to the purity of the gospel, together with some needful alterations in the liturgy and homilies—such as the expunging the damnatory clauses of the Athanasian creed, &c.

5. That Messrs. Wesley, the preachers, and the most substantial Methodists in London, in the name of the societies scattered through the kingdom, would draw up a petition and present it to the Archbishop of Canterbury informing his Grace, and by him the bench of the Bishops, of this design; proposing the reformed articles of religion, asking the protection of the Church of England, begging that this step might not be considered as a schism, but only as an attempt to avail ourselves of the liberty of English men, and Protestants, to serve God according to the purity of the gospel, the strictness of primitive discipline, and the original design of the Church of England, which was to reform, so far as time and circumstances would allow, whatever needed reformation.

6. That this petition contain a request to the Bishops to ordain the Methodist preachers which can pass their examination according to what is indispensably required in the canons of the Church. That instead of the ordinary testimonials the Bishops would allow of testimonials signed by Messrs. Wesley and some more clergymen, who would make it their business



to inquire into the morals and principles of the candidates for orders. And that instead of a title, their Lordships would accept of a bond signed by twelve stewards of the Methodist societies, certifying that the candidate for holy orders shall have a proper maintenance. That if his Grace, &c., does not condescend to grant this request, Messrs. Wesley will be obliged to take an irregular (not unevangelical) step, and to ordain upon a Church of England-independent plan such lay preachers as appear to them qualified for holy orders.

7. That the preachers so ordained be the assistants in their respective circuits. That the helpers who are thought worthy be ordained Deacons, and that doubtful candidates be kept upon trial as they now are.

8. That the Methodist preachers assembled in conference shall have the liberty to suspend and degrade any Methodist preacher ordained or unordained who shall act the part of a Balaam or a Demas.

9. That when Messrs. W. are dead, the power of Methodist ordination be lodged in three or five of the most steady Methodist ministers under the title of Moderators, who shall overlook the flocks and the other preachers as Mr. Wesley does now.

10. That the most spiritual part of the Common Prayer shall be extracted and published with the 39 rectified articles, and the minutes of the conferences (or the Methodist canons) which (together with such regulations as may be made at the time of this establishment) shall be, next to the Bible, the *vade mecum* of the Methodist preachers.

12. That the important office of confirmation shall be performed with the utmost solemnity by Mr. Wesley or by the Moderators, and that none shall be admitted to the Sacrament of the Lord's Supper but such as have been confirmed or are ready to be confirmed.

13. That the grand plan upon which the Methodist preachers shall go, shall be to preach the doctrine of grace against the Socinians—the doctrine of justice against the Calvinists—and the doctrine of holiness against all the world. And that of consequence three such questions as these be put to the candidates for orders at the time of ordination :

I. Wilt thou maintain with all thy might the scripture doctrines of grace, especially the doctrine of a SINNER'S free justification merely by a living faith in the blood and merits of Christ ?

II. Wilt thou maintain with all thy might the scripture doctrines of justice, especially the doctrine of a BELIEVER'S remunerative justification by the good works which ought to spring from justifying faith ?

III. Wilt thou preach up Christian perfection, or the fulfilling of the law of Christ, against all the antinomians of the age ; and wilt thou ardently press after it thyself, never resting till thou art perfected in humble love ?

Perhaps to keep the work in the Church it might be proper to add :

IV. Wilt thou consider thyself as a son of the Church of England, receding from her as little as possible ; never railing against her clergy, and being ready to submit to her ordination, if any of the bishops will confer it upon thee ?

14. And lastly, that Kingswood School be entirely appropriated (1) To the reception and improvement of the candidates for Methodist orders; (2) To the education of the children of the preachers; and (3) to the keeping of the worn-out Methodist preachers, whose employment shall be to preserve the spirit of faith and primitive Christianity in the place; by which means alone the curse of a little unsanctified learning may be kept out.

*Tuesday evening.*

PS. The preceding pages contain my views of Br. Benson's proposal. I wrote it immediately after dinner and was going to send it to you, thinking that now is the best time to deliberate upon this plan. But when my servant was gone to look for a messenger to go to Leeds, my heart failed, as not having had time enough to consider what I had wrote, or to pray over it. So I called her back. This evening the young man whom I mentioned to you in my last being come to see me, I asked him if he would carry a letter to you. And, as I had some mind of sending him, barely as one that might labour on trial, if you accepted of him, and had need of help, upon his consenting to go, I send you my scrawl, that, if there is anything therein worth your attention, you may have it while you can yet consult with the preachers. That the God of all grace may preside over your every deliberation is, dear sir, the ardent prayer of

Your affectionate son and serv<sup>t</sup> in the Gospel,

J. FLETCHER.

### XXX

#### LETTER FROM WESLEY TO LORD DARTMOUTH

*(See vol. vi. p. 76)*

HAVERFORD WEST,

*August 23, 1775.*

MY LORD,

A letter which I received from Mr. Lowland yesterday occasions my giving you this trouble. You told him the administration have been assured from every part of the kingdom that trade was as plentiful and flourishing as ever, and the people as well employed and as well satisfied.

Sir, I aver from my own personal knowledge, from the testimony of my own eyes and ears, that there cannot be a more notorious falsehood than has been palmed upon them for truth. I aver, that in every part of England where I have been (and I have been east, west, north, and south within these two years) trade in general is exceedingly decayed, and thousands of people are quite unemployed. Some I know to have perished for want of bread; others I have seen creeping up and down like walking shadows. I except three or four manufacturing towns, which have suffered less than others.

I aver (2) that the people in general all over the nation are so far from being well satisfied that they are far more deeply dissatisfied than they appear to have been even a year or two before the Great Rebellion, and far more dangerously dissatisfied. The bulk of the people in every city, town,

and village where I have been do not so much aim at the ministry, as they usually did in the last century, but at the King himself. He is the object of their anger, contempt, and malice. They heartily despise his majesty; and hate him with a perfect hatred. They wish to imbrue their hands in his blood; they are full of the spirit of murder and rebellion, and I am persuaded, should any occasion offer, thousands would be ready to act what they now speak. It is as much as ever I can do, and sometimes more than I can do, to keep this plague from infecting my own friends. And nineteen or twenty to whom I speak in defence of the king, seem never to have heard a word spoken for him before. I marvel what wretches they are who abuse the credulity of the ministry by those florid accounts.

Even where I was last, in the West Riding of Yorkshire, a tenant of Lord Dartmouth was telling me, 'Sir, our tradesmen are breaking all round me, so that I know not what the end will be.' Even in Leeds I had appointed to dine at a merchant's; but before I came, the bailiffs were in possession of the house. Upon my saying, 'I thought Mr. — had been in good circumstances,' I was answered, 'He *was* so; but the American war has ruined him.'

When I began the enclosed, I designed to send it to Mr. Wharton, according to his desire. But upon reflection, I judged it not improbable that he might make a bad use of it; and thought it might be more advisable to send it directly to your lordship.—*MSS. of the Earl of Dartmouth*, vol. iii. p. 220.

## XXXI

THE DEED OF DECLARATION<sup>1</sup>

(See above, vol. vi. pp. 479, 481)

To all to whom these Presents shall come, JOHN WESLEY, late of Lincoln College, Oxford, but now of the City Road, London, Clerk, sendeth greeting:

Whereas divers buildings, commonly called chapels, with a messuage and dwelling-house, or other appurtenances to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed from time to time by the said John Wesley to certain persons and their heirs in each of the said gifts and conveyances named, which are inrolled in His Majesty's High Court of Chancery, upon the acknowledgement of the said John Wesley pursuant to the Act of Parliament in that case made and provided; Upon trust that the Trustees in the said several Deeds respectively named, and the survivors of them, and their heirs and assigns, and the Trustees for the time being to be elected as in the said Deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint at all times during his life at his will and pleasure,

<sup>1</sup> The original document contains no punctuation marks. Most of the quaint spellings, both of common and proper

nouns (e.g. 'priviledge,' 'Udall,' 'Grims-bey'), are here preserved.

to have and enjoy the free use and benefit of the said premises, that he the said John Wesley, and such person and persons as he should nominate and appoint, might therein preach and expound God's Holy Word ; And upon further trust that the said respective Trustees, and the survivors of them, and their heirs and assigns, and the Trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life ; To have, use, and enjoy the said premises respectively for the like purposes as aforesaid, and after the decease of the survivor of them the said John Wesley and Charles Wesley, then upon further trust that the said respective Trustees, and the survivors of them, and their heirs and assigns, and the Trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times, as should be appointed at the yearly Conference of the people called Methodists in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid : ~~And whereas~~ divers persons have in like manner given or conveyed many chapels, with messuages and dwelling-houses or other appurtenances to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain Trustees in each of the said gifts and conveyances respectively named : Upon the like trusts, and for the same uses and purposes as aforesaid (except only that in some of the said gifts and conveyances no life-estate or other interest is therein or thereby given and reserved to the said Charles Wesley) : ~~And whereas~~, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same or the interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several chapels, with the messuages, dwelling-houses, or appurtenances before-mentioned, as of the donors of the said other chapels, with the messuages, dwelling-houses, or appurtenances to the same belonging, given or conveyed to the like uses and trusts, to explain the words 'Yearly Conference of the people called Methodists' contained in all the said Trust Deeds, and to declare what persons are members of the said Conference, and how the succession and identity thereof is to be continued :

~~Now therefore these presents witness~~ that, for accomplishing the aforesaid purposes the said John Wesley doth hereby declare that the Conference of the people called Methodists in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said people called Methodists in any of the said places, hath always heretofore consisted of the Preachers and Expounders of God's Holy Word, commonly called Methodist Preachers, in connexion with and under the care of the said John Wesley, whom he hath thought expedient year after year to summons to meet him in one or other of the said places of London, Bristol, or Leeds, to advise with them for the promotion of the Gospell of Christ, to appoint the said persons so summoned, and the other Preachers and Expounders of God's Holy Word, also in connexion with and under the care of the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said chapels and premises so given and conveyed.



Upon trust for the said John Wesley, and such other person and persons as he should appoint during his life as aforesaid, and for the expulsion of unworthy and admission of new persons under his care and into his Connexion to be Preachers and Expounders as aforesaid, and also of other persons upon trial for the like purposes, the names of all which persons so summoned by the said John Wesley, the persons appointed, with the chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled or admitted into connexion or upon trial, with all other matters transacted and done at the said yearly Conference, have, year by year, been printed and published under the title of 'Minutes of Conference';

And these presents further witness, and the said John Wesley doth hereby avouch and further declare, that the several persons hereinafter named, to wit, the said John Wesley and Charles Wesley; Thomas Coke, of the city of London, Doctor of Civil Law; James Creighton, of the same place, Clerk; Thomas Tennant, of the same place; Thomas Rankin, of the same place; Joshua Kighley, of Sevenoaks, in the county of Kent; James Wood, of Rochester, in the said county of Kent; John Booth, of Colchester; Thomas Cooper, of the same place; Richard Whatcoat, of Norwich; Jeremiah Brettel, of Lynn, in the county of Norfolk; Jonathan Parkin, of the same place; Joseph Pescod, of Bedford; Christopher Watkins, of Northampton; John Barber, of the same place; John Broadbent, of Oxford; Joseph Cole, of the same place; Jonathan Cousens, of the city of Gloucester; John Brettel, of the same place; John Mason, of Salisbury; George Story, of the same place; Francis Wrigley, of St. Austell, in the county of Cornwall; William Green, of the city of Bristol; John Moon, of Plymouth Dock; James Hall, of the same place; James Thom, of St. Austell, aforesaid; Joseph Taylor, of Redruth, in the said county of Cornwall; William Hoskins, of Cardiff, Glamorganshire; John Leech, of Brecon; William Saunders, of the same place; Richard Rodda, of Birmingham; John Fenwick, of Burslem, Staffordshire; Thomas Handby, of the same place; James Rogers, of Macclesfield; Samuel Bardsley, of the same place; John Murlin, of Manchester; William Percival, of the same place; Duncan Wright, of the city of Chester; John Goodwin, of the same place; Parson Greenwood, of Liverpool; Zechariah Udall, of the same place; Thomas Vasey, of the same place; Joseph Bradford, of Leicester; Jeremiah Robertshaw, of the same place; William Myles, of Nottingham; Thomas Longley, of Derby; Thomas Taylor, of Sheffield; William Simpson, of the same place; Thomas Carlill, of Grimsby, in the county of Lincoln; Robert Scott, of the same place; Joseph Harper, of the same place; Thomas Corbit, of Gainsborough, in the county of Lincoln; James Ray, of the same place; William Thompson, of Leeds, in the county of York; Robert Roberts, of the same place; Samuel Bradburn, of the same place; John Valton, of Burstall, in the said county; John Allen, of the same place; Isaac Brown, of the same place; Thomas Hanson, of Huddersfield, in the said county; John Shaw, of the same place; Alexander Mather, of Bradforth, in the said county; Joseph Benson, of Halifax, in the said county; William Dufton, of the same place; Benjamin Rhodes, of Keighley, in



the said county; John Easton, of Coln, in the county of Lancaster; Robert Costerdine, of the same place; Jasper Robinson, of the Isle of Man; George Button, of the same place; John Pawson, of the city of York; Edward Jackson, of Hull; Charles Atmore, of the said city of York; Launcelot Harrison, of Scarborough; George Shadford, of Hull, aforesaid; Barnabas Thomas, of the same place; Thomas Briscoe, of Yarm, in the said county of York; Christopher Peacock, of the same place; William Thom, of Whitby, in the said county of York; Robert Hopkins, of the same place; John Peacock, of Barnard Castle; William Collins, of Sunderland; Thomas Dixon, of Newcastle-upon-Tyne; Christopher Hopper, of the same place; William Boothby, of the same place; William Hunter, of Berwick-upon-Tweed; Joseph Saunderson, of Dundee, Scotland; William Warrener, of the same place; Duncan McAllum, of Aberdeen, Scotland; Thomas Rutherford, of the city of Dublin, in the kingdom of Ireland; Daniel Jackson, of the same place; Henry Moore, of the city of Cork, Ireland; Andrew Blair, of the same place; Richard Watkinson, of Limerick, Ireland; Nehemiah Price, of Athlone, Ireland; Robert Lindsay, of Sligo, Ireland; George Brown, of Clones, Ireland; Thomas Barber, of Charlemount, Ireland; Henry Foster, of Belfast, Ireland; and John Crook, of Lisburne, Ireland, Gentlemen; being Preachers and Expounders of God's Holy Word, under the care and in connexion with the said John Wesley, have been and now are and do on the day of the date hereof constitute the members of the said Conference according to the true intent and meaning of the said several gifts and conveyances wherein the words 'Conference of the people called Methodists' are mentioned and contained; and that the said several persons before-named and their successors for ever, to be chosen as hereafter mentioned, are and shall for ever be construed, taken, and be, The Conference of the People called Methodists. Nevertheless, upon the terms and subject to the regulations hereinafter prescribed, that is to say:

- 1<sup>st</sup>, That the members of the said Conference, and their successors for the time being for ever, shall assemble once in every year at London, Bristol, or Leeds (except as after-mentioned) for the purposes aforesaid, and the time and place of holding every subsequent Conference shall be appointed at the preceeding one, save that the next Conference after the date hereof shall be holden at Leeds, in Yorkshire, the last Tuesday in July next.
- 2<sup>d</sup>, The act of the majority in number of the Conference assembled as aforesaid, shall be had, taken, and be the act of the whole Conference, to all intents, purposes, and constructions whatsoever.
- 3<sup>d</sup>, That after the Conference shall be assembled as aforesaid, they shall first proceed to fill up all the vacancies occasioned by death or absence as after mentioned.
- 4<sup>th</sup>, No act of the Conference assembled as aforesaid shall be had, taken, or be the act of the Conference until forty of the members thereof are assembled, unless reduced under that number by death since the prior Conference or absence as after mentioned, nor until all the vacancies occasioned by death or absence shall be filled up by the election of new

members of the Conference so as to make up the number one hundred, unless there be not a sufficient number of persons objects of such election ; and during the assembly of the Conference there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

5<sup>th</sup>, The duration of the yearly assembly of the Conference shall not be less than five days, nor more than three weeks, and be concluded by the appointment of the Conference if under twenty-one days, or otherwise the conclusion thereof shall follow of course at the end of the said twenty-one days, the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the people called Methodists, and all acts of the Conference during such yearly assembly thereof shall be the acts of the Conference, and none others.

6<sup>th</sup>, Immediately after all the vacancies occasioned by death or absence are filled up by the election of new members as aforesaid, the Conference shall chuse a President and Secretary of their assembly out of themselves, who shall continue such until the election of another President or Secretary in the next or other subsequent Conference, and the said President shall have the priviledge and power of two members in all acts of the Conference during his presidency, and such other powers, priviledges, and authorities as the Conference shall from time to time see fit to entrust into his hands.

7<sup>th</sup>, Any member of the Conference absenting himself from the yearly assembly thereof for two years successively, without the consent or dispensation of the Conference, and be not present on the first day of the third yearly assembly thereof, at the time and place appointed for the holding of the same, shall cease to be a member of the Conference from and after the said first day of the said third yearly assembly thereof to all intents and purposes as though he were naturally dead ; but the Conference shall and may dispense with or consent to the absence of any member from any of the said yearly assemblys for any cause which the Conference may see fit or necessary, and such member whose absence shall be so dispensed with or consented to by the Conference shall not by such absence cease to be a member thereof.

8<sup>th</sup>, The Conference shall and may expel and put out from being a member thereof, or from being in connexion therewith, or from being upon trial, any person member of the Conference or admitted into connexion, or upon trial, for any cause which to the Conference may seem fit or necessary ; and every member of the Conference so expelled and put out shall cease to be a member thereof to all intents and purposes as though he were naturally dead. And the Conference, immediately after the expulsion of any member thereof as aforesaid, shall elect another person to be a member of the Conference in the stead of such member so expelled.

9<sup>th</sup>, The Conference shall and may admit into connexion with them, or upon trial, any person or persons whom they shall approve to be Preachers and Expounders of God's Holy Word, under the care and direction of the Conference, the name of every such person or persons so admitted

into connexion or upon trial as aforesaid, with the time and degrees of the admission, being entered in the Journals or Minutes of the Conference.

- 10<sup>th</sup>, No person shall be elected a member of the Conference who hath not been admitted into connexion with the Conference as a Preacher and Expounder of God's Holy Word as aforesaid for twelve months.
- 11<sup>th</sup>, The Conference shall not nor may nominate or appoint any person to the use and enjoyment of or to preach and expound God's Holy Word in any of the chappels and premises so given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference or admitted into connexion with the same, or upon trial as aforesaid ; nor appoint any person for more than three years successively to the use and enjoyment of any chappel and premises already given or to be given or conveyed upon the trusts aforesaid, except ordained Ministers of the Church of England.
- 12<sup>th</sup>, That the Conference shall and may appoint the place of holding the yearly assembly thereof at any other city, town, or place than London, Bristol, or Leeds, when it shall seem expedient so to do.
- 13<sup>th</sup>, And for the convenience of the chappels and premises already or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland or other parts out of the kingdom of Great Britain, the Conference shall and may, when and as often as it shall seem expedient, but not otherwise, appoint and delegate any member or members of the Conference, with all or any of the powers, priviledges, and advantages hereinbefore contained or vested in the Conference ; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference so appointed and delegated as aforesaid, the same being put into writing and signed by such delegate or delegates, and entered in the Journals or Minutes of the Conference, and subscribed as after mentioned, shall be deemed, taken, and be the acts, admissions, expulsions, and appointments of the Conference to all intents, constructions, and purposes whatsoever, from the respective times when the same shall be done by such delegate or delegates, notwithstanding anything herein contained to the contrary.
- 14<sup>th</sup>, All resolutions and orders touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments and acts whatsoever of the Conference shall be entered and written in the Journals or Minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the President and Secretary thereof for the time being during the time such Conference shall be assembled, and when so entered and subscribed shall be had, taken, received, and be the acts of the Conference ; and such entry and subscription as aforesaid shall be had, taken, received, and be evidence of all and every such acts of the said Conference and of their said delegates without the aid of any other proof, and whatever shall not be so entered and subscribed as aforesaid shall not be had, taken, received, or be the act of the Conference. And the said President and Secretary are hereby required and obliged to enter and subscribe as aforesaid every act whatever of the Conference.
- Lastly*, Whenever the said Conference shall be reduced under the number

of forty members, and continue so reduced for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid during the space of three years, that then and in either of the said events the Conference of the people called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease, and the said chappels and premises, and all other chapels and premises, which now are or hereafter may be settled, given, or conveyed upon the trusts aforesaid, shall vest in the Trustees for the time being of the said chappels and premises respectively, and their successors for ever; Upon trust that they and the survivors of them, and the Trustees for the time being, do, shall, and may appoint such person and persons to preach and expound God's Holy Word therein, and to have the use and enjoyment thereof, for such time and in such manner as to them shall seem proper.

~~Provided always~~, that nothing herein contained shall extend or be construed to extend, to extinguish, lessen, or abridge the life-estate of the said John Wesley and Charles Wesley, or either of them, of and in any of the said chappels and premises, or any other chapels and premises, wherein they the said John Wesley and Charles Wesley, or either of them, now have or may have any estate or interest, power or authority whatsoever.

~~In witness whereof~~, the said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our Sovereign Lord George the Third, by the grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, and in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY.

Sealed and delivered, being first duly stamp'd }  
in the presence of }

WM. CLULOW, Quality Court, Chancery Lane, London.

RICHD. YOUNG, Clerk to the said Wm. Clulow.

Taken and acknowledged by the Revd. John Wesley, party hereto, this twenty-eighth of February, 1784, at the Public Office, before me,

EDWD. MONTAGU.

ENDORSEMENT

*Dated Feby. 28th, 1784.*

CLULOW.

The Rev. John Wesley's Declaration & Appointment of the Conference of the people called Methodists, inrolled in His Majesty's High Court of Chancery, the ninth day of March, in the year of our Lord 1784, being first duly stamp'd according to the tenor of the Statutes made for that purpose.

THO. BRIGSTOCK.



## XXXII

WESLEY'S LAST WILL AND TESTAMENT<sup>1</sup>*(See above, vol. vii. pp. 462, 470)**In the name of God, Amen.*

I, JOHN WESLEY, Clerk, sometime Fellow of Lincoln College, Oxford revoking all others, appoint this to be my last Will and Testament.

I give all my books, now on sale, and the copies of them (only subject to a rent-charge of eighty-five pounds a year to the widow and children of my brother), to my faithful friends, John Horton, merchant ; George Wolff, merchant ; and William Marriott, stock-broker, all of London, in trust for the general Fund of the Methodist Conference in carrying on the work of God by Itinerant Preachers ; on condition that they permit the following Committee, Thomas Coke, James Creighton, Peard Dickinson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the printing-press, and to employ Hannah Paramore and George Paramore, as heretofore, unless four of the Committee judge a change to be needful.

I give the books, furniture, and whatever belongs to me in the three houses at Kingswood, in trust to Thomas Coke, Alexander Mather, and Henry Moore, to be still employed in teaching and maintaining the children of poor Travelling Preachers.

I give to Thomas Coke, Doctor John Whitehead, and Henry Moore, all the books which are in my study and bedchamber at London, and in my studies elsewhere, in trust, for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is in the drawer of my bureau at London, to my dear grand-daughters, Mary and Jane Smith.<sup>2</sup>

I give all my manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burned or published as they see good.

I give whatever money remains in my bureau and pockets, at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.<sup>3</sup>

I desire my gowns, cassocks, sashes, and bands may remain at the chapels for the use of the clergymen attending there.

<sup>1</sup> A few minor alterations have been made from former editions, as a consequence of a comparison with the copy in

the Registry Office at Somerset House.

<sup>2</sup> See above, vol. vi. p. 28.

<sup>3</sup> Four of his preachers.



I desire the London Assistant for the time being to divide the rest of my wearing apparel between those four of the Travelling Preachers that want it most; only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Elizabeth Ritchie.<sup>1</sup>

I give my chaise and horses to James Ward and Charles Wheeler,<sup>2</sup> in trust, to be sold, and the money divided, one half to Hannah Abbott,<sup>3</sup> and the other to the poor members of the select society.

Out of the first money which arises from the sale of books, I bequeath to my dear sister, Martha Hall (if alive),<sup>4</sup> forty pounds; to Mr. Creighton aforesaid, forty pounds; and to the Rev. Mr. Heath,<sup>5</sup> sixty pounds.

And whereas I am empowered by a late Deed to name the persons who are to preach in the new chapel in London (the Clergymen for a continuance), and by another Deed to name a Committee for appointing Preachers in the new chapel at Bath, I do hereby appoint John Richardson, Thomas Coke, James Creighton, Peard Dickinson, Clerks; Alexander Mather, William Thompson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the new chapel at London, and to be the Committee for appointing Preachers in the new chapel at Bath.

I likewise appoint Henry Brooke, painter<sup>6</sup>; Arthur Keene, gent.<sup>7</sup>; and William Whitestone, stationer,<sup>8</sup> all of Dublin, to receive the annuity of five pounds (English), left to Kingswood School by the late Roger Shiel, Esq.

I give six pounds to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave; for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors, in the name of God, punctually to observe this.

Lastly, I give to each of those Travelling Preachers who shall remain in the Connexion six months after my decease, as a little token of my love, the eight volumes of sermons.

I appoint John Horton, George Wolff, and William Marriott, aforesaid,

<sup>1</sup> This seal was stolen from Miss Ritchie in a crowd some years later, but was afterwards recovered, and is now in the possession of the Rev. W. G. Beardmore (see *Meth. Rec.* Aug. 29, 1889). Wesley also gave her his gold pin and a silver fruit-knife (*Life of Mrs. Mortimer*, p. 129).

<sup>2</sup> See Stevenson's *City Road Chapel*, p. 441.

<sup>3</sup> An obituary of Hannah Abbott, who

'was introduced to Mr. Wesley in her fifteenth year,' appears in *W.M. Mag.* 1835, p. 807. She died in Liverpool, aged eighty-two.

<sup>4</sup> She died on July 12, 1791.

<sup>5</sup> See above, vol. vii. p. 252.

<sup>6</sup> See above, vol. vi. p. 30 n.

<sup>7</sup> See above, vol. vii. p. 258.

<sup>8</sup> Appointed by the Irish Conference of 1792 as its first Book Steward.

to be Executors of this my last Will and Testament ; for which trouble they will receive no recompense till the resurrection of the just.

Witness my hand and seal, the 20th day of February, 1789.<sup>1</sup>

JOHN WESLEY. (Seal.)

Signed, sealed, and delivered, by the said Testator, as and for his last Will and Testament, in the presence of us,

WILLIAM CLULOW,  
ELIZABETH CLULOW.

Should there be any part of my personal estate undisposed of by this my Will, I give the same unto my two nieces, Elizabeth Ellison<sup>2</sup> and Susanna Collett, equally.

JOHN WESLEY.

WILLIAM CLULOW,  
ELIZABETH CLULOW.

*Feb. 25, 1789.*

I give my types, printing-presses, types [*sic*], and everything pertaining thereto, to Mr. Thomas Rankin and Mr. George Whitfield, in trust, for the use of the Conference.

JOHN WESLEY.

<sup>1</sup> Henry Moore, in a footnote on p. 396 of vol. ii. of his *Life of Wesley*, says :

Above a year and a half after making this will, Mr. Wesley executed a Deed, in which he appointed seven gentlemen, viz. Dr. Thomas Coke, Messrs. Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, trustees for all his books, pamphlets, and copyrights, for carrying on the work of God by Itinerant Preachers, according to the Deed of Declaration enrolled in the High Court of Chancery. But Dr. Coke being in America at the time of Mr. Wesley's death, the Deed was suffered to lie dormant till his return. The three executors then took the advice of two of the most eminent counsellors in the kingdom, who informed them that the Deed was of a testamentary nature, and therefore superseded the Will, with respect

to the books, &c. The Deed was then presented to the Judge of the Prerogative Court of Canterbury, who received it as the third codicil of Mr. Wesley's Will : on which the three executors delivered up their general Probate, and received a new one, limited to those particulars which were not mentioned in the Deed. At the same time a Probate was granted by the Court to the seven trustees, constituting them executors for all the books, pamphlets, and copyrights of which Mr. Wesley died possessed ; and empowering them to pay all his debts and legacies.

For a copy of this Deed, which was executed on Oct. 5, 1790, see *Arm. Mag.* 1792, p. 145 (cf. also above, p. 101).

<sup>2</sup> Probably his grand-niece, Elizabeth Ellison, sister of Patience Ellison (see above, vol. vii. p. 573 ; and Clarke's *Wesley Family*, vol. ii. p. 273).

## ADDENDUM





Yours very truly  
Wm. Currier





## ADDENDUM

THE Rev. Nehemiah Curnock, editor of this Standard Edition of WESLEY'S JOURNAL, died at Folkestone on All Saints' Day, 1915. He did not live to see the publication of the last two volumes; but he had written most of the final notes, prepared the Appendix and much of the additional matter; so that the whole work has been carried out under his editorship. He has himself described some of the incidents of his task, and his delight over the fortunate discovery of the clue to long-hidden secrets. His intense interest in the edition, and his sense of its importance for the student of the Evangelical Revival, grew stronger as he pursued his unwearying labours. He felt that a gracious Providence had lengthened out his life in order that he might pay this service to the memory of John Wesley, and the tributes to the Standard Edition which reached him from all quarters gave him the purest pleasure. He said in 1907, 'If I have achieved any measure of success either in the Wesley work or in journalism, it has been largely because I have been friendly with those who could help me. And often, as now, my most helpful friends have been my severest critics.'

His father was the Rev. Nehemiah Curnock, who was born in Bristol in 1810, entered the Wesleyan Methodist Ministry in 1834, and died in 1869. The son was born at Great Bridge, Tipton, on March 30, 1840, became a Methodist minister in 1860, and for twenty years (1886-1906) served with distinction and success as editor of the *Methodist Recorder*. He rendered great service in connexion with the preparation of the *Methodist Hymn-Book*, 1904, and the *Methodist School Hymnal*, 1911. He was laid to rest in the Military Cemetery at Shorncliffe Camp, where he had been chaplain to the troops in 1866-9.

If Mr. Curnock had been spared to write a final note he would have desired to acknowledge the never-failing help of his wife, who shared and lightened all his labours; and of his publisher, the Rev. J. Alfred Sharp, whose sympathy and support he prized so highly. His tribute to his friend, the Rev. Charles H. Kelly, under whom the work was begun, appears in the first volume. Nor would he

have failed to recognize the eager interest of the reader for the press, Mr. A. Wallington, to whose vigilance he owed a constant debt, and who has prepared the Index, on lines marked out by Mr. Curnock. With the experts who helped him in solving so many problems and lighting up so many passages he was in constant communication, and he owed much to the late Rev. Charles H. Crookshank, M.A., in dealing with the account of Wesley's labours in Ireland. To the friends and correspondents all over the world who supplied so much valued information he has already expressed his obligation in the preface to Volume I. of this Edition (p. x). To that list should be added the name of Mr. W. C. Sheldon, who has since supplied many important suggestions.

JOHN TELFORD.

*October 1, 1916.*

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*In a few cases, especially in the Diaries, precise identification of persons and places has not been easy to establish.*

*London, Bristol, and Dublin place-references are grouped under the name of the city to which they belong. Places within a radius of four miles from St. Paul's Cathedral are included under London.*

*The Sermon Register shows many visits of Wesley not named in the Journal. These are entered in the Index.*

*The spelling of many place-names has been considerably altered in the text of this edition. Where a substantial change has been made, the old form is also indicated, and where necessary a cross-reference given. Wesley's spellings have been retained in the Diaries.*

*Of the abbreviations, d = diary; s. r. = Sermon Register; D. of D. = Deed of Declaration; W. = John Wesley.*

*The periods covered by the respective volumes are as follows:*

Vol. I. . .	Oct. 14, 1735, to June 13, 1738.
„ II. . .	June 14, 1738, to April 9, 1742.
„ III. . .	April 16, 1742, to Oct. 30, 1751.
„ IV. . .	Nov. 2, 1751, to Dec. 31, 1762.
„ V. . .	Jan. 1, 1763, to Sept. 12, 1773.
„ VI. . .	Sept. 13, 1773, to July 17, 1784.
„ VII. . .	July 18, 1784, to Aug. 18, 1789.
„ VIII. . .	Aug. 18, 1789, to Oct. 24, 1790.



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 Zinzendorf, Countess, ii. 61 ; note on, *ib.*  
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## CORRIGENDA

*(This List includes many points on which new information has come to light since the first volume appeared in 1909. Thanks are due to correspondents who have supplied such facts or pointed out errors)*

- i. 3 (List of Diaries): Line 5 from end should read thus: 'Lost vol., Nov. 11, 1739, to May 31, 1740' (but the 'Drew' Diary—see vol. viii. pp. 161–8—gives six weeks belonging to this interval). Line 4 from end: 'London, &c., June 1, 1740, to Aug. 8, 1741, Colman Collection.' Line 2 from end: 'Feb. 1, 1790, not Feb. 25. The 1782–90 Diary should also be added to the List.
- i. 7<sup>n</sup> (and many following refs. in notes): *For* 'vol. vi.' *read* 'vol. viii.'—through the necessary enlargement of the work.
- i. 10 (illustration 1): Delete 'in Wesley's time.' The battlements to Lincoln College were added in 1818.
- i. 17: The portrait is not that of Susanna Wesley, but of Lady Rodd, who married a brother of Sarah Gwynne (Mrs. Charles Wesley). Susanna Wesley's portrait is given as the frontispiece to vol. ii.
- i. 62 (ll. 11 and 13): *For* February *read* January.
- i. 85 (l. 4 from end): *For* 1740 *read* 1739; and on p. 87 (note 2, l. 5), *for* May *read* March.
- i. 86 (l. 5): *For* Romily *read* Romilly (Hall).
- i. 86 (l. 3 from end): *For* 'of this first extract' *read* 'of one of the Extracts.'
- i. 101 (note): *For* App. VI. *read* App. IV.
- i. 109 (note 7, l. 1): *For* Wesley *read* Westley.
- i. 112 (note 3): Charles Wesley's certificates of ordination, since found, give the dates thus: Deacon, Sept. 21, 1735; Priest, Sept. 29, 1735.
- i. 117 (note): In 1914 the Conference declared that 'the total number of [standard] sermons is forty-four.'
- i. 138 (note, l. 4): *For* cbain *read* cabin.
- i. 149 (diary, l. 5): *For* μέθυσσι *read* μέθυσαι.
- i. 167 (diary, Monday 23): Clarendon's *History of the Great Rebellion* was probably the book Wesley read. The *Constitutions* were drawn up in 1162.
- i. 171 (note 2): Lindsey House was taken over by Count Zinzendorf in 1750. (Benham's *Memoirs of Hutton*, p. 256.)
- i. 175 (ll. 19, 20): *For* 288 and 431 *read* 304 and 447.
- i. 240 (diary, Fri. 2); *For* Κύπελ *read* Κύπε.
- i. 245 (note 1, l. 5 from end): *For* T. *read* Stephen (Hales).
- i. 284 (l. 9): *For* awakened *read* awakening.
- i. 299 (note): 'To Thee with heart and mouth I sing' is a close translation of the first six verses of Paul Gerhardt's 'Ich singe dir mit Herz und Mund.' (See note in vol. ii. p. 6.)
- i. 314 (l. 8): Add '[' to beginning of paragraph.
- i. 319<sup>n</sup>; ii. 177, 204: 'William' Chapman of Bath should more probably be 'Walter.' (See *Alumni Oxon.*)



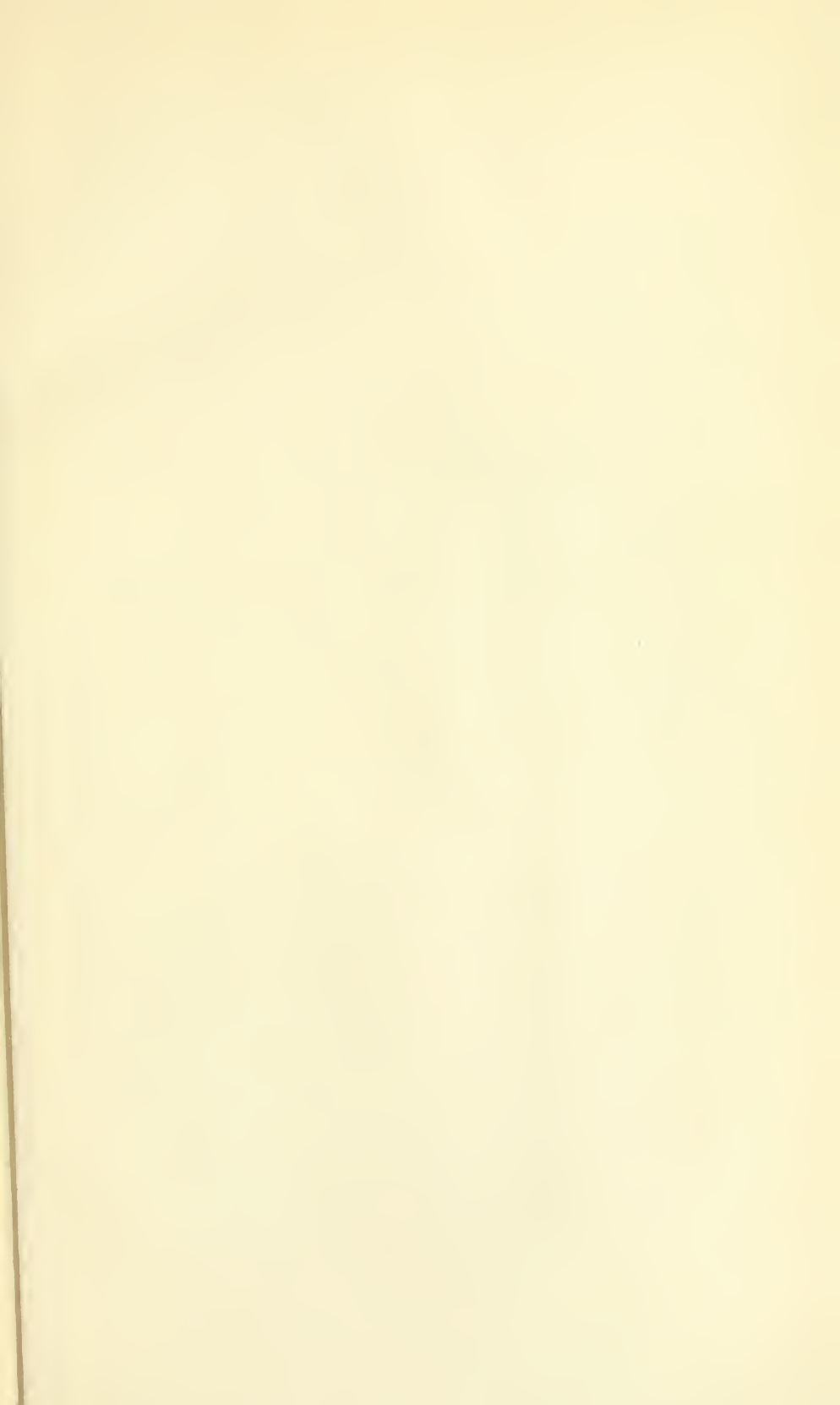
- i. 347 (l. 12) and 354 (l. 24) : *For* doctor's *read* lawyer's.
- i. 445 : Delete note 2. The translator of Tasso was John Hoole (1727-1803), an official of the East India Company. (See vol. v. p. 433, note.)
- . 447 (note 2, l. 3 from end) : *For* Whytham Abbey *read* Wytham Abbey.
- i. 456 (diary, l. 4) : Alter <sup>1</sup> to <sup>3</sup>.
- i. 475 (note 1, ll. 35-6) : *For* the British Tea Table Company's room in Aldersgate Street *read* the large room of the Pioneer Restaurant in Aldersgate Street (No. 28).
- i. 475 (note, col. ii. l. 17) : *For* Great *read* Little (Wild Street).
- i. 476*n* (near end) : It was Luther's *Preface to the Epistle to the Romans*, not *to the Galatians*. See *W.H.S.* vol. viii. p. 61.
- ii. 31 (note 3) : *For* 1732 *read* 1722.
- ii. 33 (note 2) : *For* 1771 *read* 1471.
- ii. 49 (l. 10) : *For* *πληροφορία* *read* *πληροφορία*.
- ii. 62 (ll. 14 and 17) : 'Pfarr-kirche' is, strictly, 'parish church,' and 'am aller-seelen-tag' is 'on All Souls' day.'
- ii. 71 (note 1, line 15) : *For* Andrew *read* Anthony.
- ii. 121 (end of note 1) : See, for further information, vol. vi. p. 301, note 4.
- ii. 166 (note 1, l. 2) : *For* Victor *read* Victory.
- ii. 211 (note 1) : Richard (Beau) Nash seems to have been born at Swansea, where the Corporation have affixed a memorial tablet to a house.
- ii. 213, 214 (see also diary refs., ii. 193, 204, 212) : *For* Merchant *read* Marchant.
- ii. 245 (note 3, col. ii. l. 6) : *For* April 14 *read* April 4. (See p. 341.)
- ii. 255 (diary, Sat. 11) : *For* 2.15 *read* 9.15.
- ii. 264 (l. 16) : *For* *προσκύνειν* *read* *προσκυνεῖν*.
- ii. 322 (l. 20) : *For* Hierocles, ? Heraclitus.
- ii. 374 (diary, Wed. 6) : *For* extend to *read* christened.
- ii. 379 (l. 7) : *For* 6th *read* 16th.
- ii. 419 (note) : *Read* 'Horace, *Epist.* i. 2. 23.'
- ii. 433 (note) : *For* Aspasia *read* Aspasio.
- ii. 464 (note, l. 14) : *For* Spondon *read* Spondon; and in note 1, l. 2, *for* Caxton's *read* Cox's.
- ii. 466 (note) : *For* 'an old abbey' *read* 'an old 14th-century church.'
- ii. 485 (note at end of diary entries) : Another important diary (1782-90) has since been found, and is given in vols. vi., vii., and viii.; also a fragment of the 1740 diary (see above, pp. 161-8).
- ii. 488 (l. 12) : *For* decentes *read* docentes.
- ii. 489 (l. 15 from end) : *For* es *read* est.
- ii. 510 (text, l. 4 from end) : *For* Caldecot *read* Caldicot.
- ii. 515 (note 1) : *Read* *Historiae Ecclesiasticae Compendium*.
- iii. 11 (note 1, l. 3) : *For* 236 *read* 226.
- iii. 29 (note 2) : *For* Aug. 26 *read* Aug. 28.
- iii. 78 (note 2) : La Tremblade was the name of a town of Western France, from which a large number of Huguenot refugees fled to England.
- iii. 78 (note 2, last line) : *For* 477 *read* 497.
- iii. 79 (note 1) : *For* 43 *read* 45.
- iii. 140 (note 3, l. 2) : *For* interred *read* interned.
- iii. 172 (note 1) : The minister to whom Wesley wrote letters was James Clark, of Hollymount, Ireland. See vol. iv. p. 171, and *W.H.S.* vol. viii. p. 189.
- iii. 178 (note 4) : Wesley was not able to visit Robe in 1753. See vol. iv. p. 64.

- iii. 215 (note 2, l. 2): *For* Penistone Street *read* Pinstone Lane.
- iii. 327 (note 2, l. 4): *For* 1718 *read* 1713.
- iii. 369 (note 2, l. 11): *For* Barrowfield *read* Barrowford.
- iii. 374 (last 2 ll. of text): ' should go after Booth Bank, not after Oldfield Brow.
- iii. 403 (note 2, l. 2): *For* 452 *read* 472.
- iii. 479 (note 2, l. 2): *For* 457 *read* 477.
- iii. 490 (l. 13): *For* Bray *read* Carn Brea.
- iii. 496 (note 1): James Saurin was minister of the French Protestant Church in Threadneedle Street from 1700 to 1705.
- iii. 522 (l. 6 from end): *For* Camus *read* Cambus.
- iv. (*passim*): A few of the footnote entries relating to visits chronicled by Wesley in the Sermon Register are not correct. In doubtful cases the Sermon Register itself should be consulted.
- iv. 41 (note 3, l. 4): *For* Read *read* Kead.
- iv. 60 (note 2): John Hampson *senior* became a Nonconformist pastor, and is described in Atmore's *Memorial*. John Hampson *junior* wrote the *Life of Wesley*. See vol. vii. p. 394*n*.
- iv. 78 (note 2, line 2): *For* Sand *read* Seend.
- iv. 95 (note 6): *For* Sitsoe *read* Silsoe.
- iv. 173 (l. 19): *For* Castlebar *read* Castlegar.
- iv. 191 (l. 15) and 280 (l. 8): *For* Hutchinson *read* Hutcheson.
- iv. 221 (l. 22): 'Mr. H.' was Anthony Humble. See Rae's *Free Church Life at Ryton-on-Tyne*, 1896.
- iv. 228 (l. 13 from end): *For* Abchester *read* Ebchester.
- iv. 261 (note 2): The reference should be to John Hutchinson's *Works*, 1755, and not to *A System of Moral Philosophy* by Francis Hutcheson.
- iv. 297 (note 1, l. 10): Some authorities give 1767 as the date of Coughlan' ordination.
- iv. 414 (note 1, l. 19): *For* National *read* Tate.
- iv. 501 (text, 3 ll. from end): *For* Carrickbeg *read* Carrickabweehan.
- iv. 515 (note): *For* Sledmore *read* Sledmerc.
- v. 129 (l. 11 from end): *For* 'beasts of the people' see Ps. lxxviii. 30 (Prayer-Book Version).
- v. 148 (note 1): *For* 182 *read* 185.
- v. 160: Add to note 2: 'Octagon Place has been demolished, and Boot Lane is Milton Street.'
- v. 179 (note 1, l. 4): *For* De Spectaculus *read* De Spectaculis.
- v. 203 (note 1): Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher formed the first presbytery, Dec. 5, 1733. (Lang's *History of Scotland*.)
- v. 207 (l. 3): *For* Clara *read* Clare; and vi. 60 (l. 9), *for* Clare *read* Clara.
- v. 258 (l. 2 from end): *For* Kingwood *read* Kingswood.
- v. 259 (note 3): Delete 'who is entered in the *Kingswood Register* John.'
- v. 276 (note 3): See *W.H.S.* vol. x. p. 91.
- v. 289 (note 1, l. 1): *For* Tamworth *read* Somerset.
- v. 335: The top picture shows Howell Harris's house, taken over by the Welsh Calvinistic Methodists in 1842. Lady Huntingdon's College is believed to have been in the farmhouse shown in the lower picture.
- v. 480 (l. 3 from end): *For* Swinfleet *read* Swinefleet.

- v. 496 (note 1): The line (from Homer) should read *Οὐκ ἀγαθὸν πολυκοιρανίη' εἰς κοίρανός ἐστι*. In line 3 (col. i.) from end, read *προεστῶς*. To line 4 (col. i.) from end add ' after 'governor,' and ' before 'I.'
- v. 526 (note 2): For 483 read 484.
- vi. 17 (note 4, l. 3): For 'on this visit' read 'in 1776'; in l. 9, for 'five' read 'two'; and in l. 14, for occasions read *occasions*.
- vi. 97 (note 6, l. 4): For Chancellor read *Chancellor*.
- vi. 100 (note 4, last l. but one): For 123 read 127.
- vi. 211 (l. 7 from end): For Fronchin read *Tronchin*.
- vi. 231 (l. 3 from end): 'Mr. Clotworthy' is, apparently, William Cookworthy, who discovered china clay at St. Austell in 1756.
- vi. 326 (l. 21): For Certiz read *Cortez*.
- vi. 375 (l. 16): For Roberts read *Bobart*.
- vi. 399: Remove <sup>2</sup> in l. 5 to end of l. 12.
- vi. 459 (note 1, l. 2): Read 'Mr. Longley, at Mr. Dobinson's.'
- vi. 460 (note, l. 12): For Jan. 20, 1787, read Dec. 20, 1786.
- vi. 463 (note 1, l. 4): For Mrs. read *Miss*.
- vii. 72 (diary, Fri. 29): For Ballintaggart read *Ballyraggett*.
- vii. 174 (last l. of text): Wesley's memory here, and in 1788 and 1789, is at fault. In 1790 his entry is correct.
- vii. 223 (diary, Fri. 17, l. 2): For Aug. read *Oct.*
- vii. 265 (note 1): For 108 read 114.
- vii. 307 (note 1, l. 7): Add 'not' at beginning of line.
- vii. 321 (note): Probably the book Wesley read was *Nouveau Recueil de Cantiques*, published in 1785 by R. C. Brackenbury.
- vii. 333 (note 2, l. 2): For H. A. Roe read *Mrs. H. A. Rogers*.
- vii. 381: Note 4 really refers to early Methodism at Sowerby near Thirsk.
- vii. 412 (note 1, l. 12): For Bryant read *Bryan*.
- vii. 450 (note 2): The letter to Benson was written in Dec. 1787. The date 1788 in the *W.M. Mag.* is an error.
- vii. 456 (note 2, l. 6): For whence read *whither*.

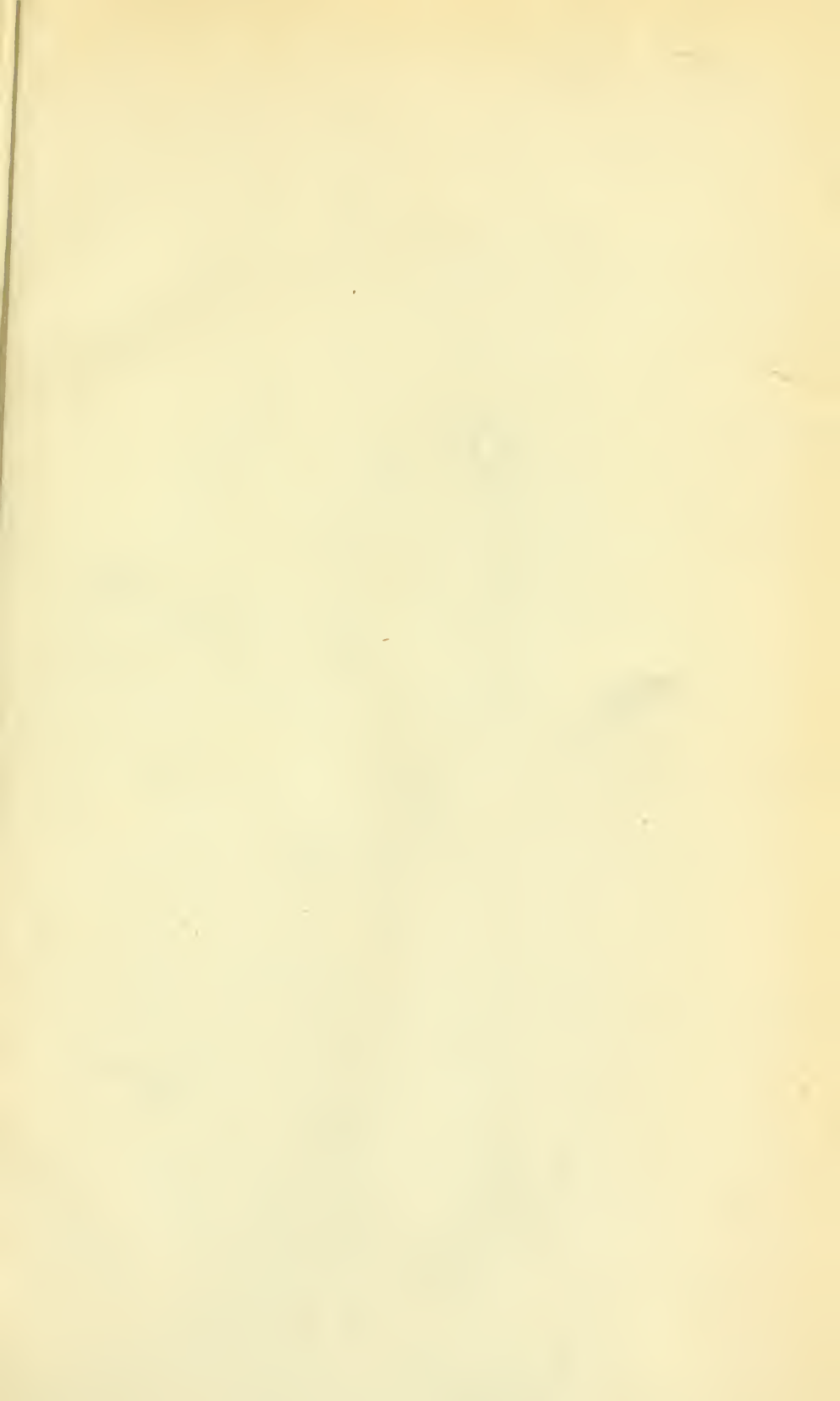
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*The new edition of 'Wesley Letters,' to which the Rev. Nehemiah Curnock often refers in the later volumes of this edition of the Journal, is being prepared by the Rev. John Telford, B.A. The set, which now numbers more than 2,200 letters, will be made as complete as possible and arranged in chronological order, with Notes and Introductions. Help in completing the set will be welcomed by the editor, if sent to 25 City Road, London, E.C.*











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